

Catholics and American Education Week

For Catholics there are several especially important aspects to American Education Week, which will be celebrated nationally from November 9 to 15. First is the significance of this year's theme, "The Schools are Yours." This refers of course to the people of America by and large, but most emphatically to parents; for in the forceful language of the Supreme Court in the Oregon school case (1925): "The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." That neither parents nor teachers can alone assume full responsibility for a child's education is a commonplace of experience; and so the parent and the teacher must draw together in their responsibility for the child. This will more surely come about if the relations between home and school are as natural and cordial and unconventional as possible. The program of American Education Week is an invitation and an opportunity to start or further this necessary relationship by bringing parents to the school to see what the school and schoolrooms look like; to meet the teachers and seek a bond of interest with them; and to find out more clearly what parent-teacher cooperation consists of. Second is the November 12th theme of "Strengthening the Teaching Profession," which is a reminder of the often forgotten or ignored fact that teaching is deservedly looked upon as one of the great professions—a high calling, not only because teachers mold the citizens of the future but because they have a part in molding souls which will bear the marks of their teaching before the throne of God. Building up the prestige of the teacher is therefore of prime importance, as is appreciation of the role of priests, brothers, nuns and the laity in the apostolate of Catholic education. For thus will be recognized more sharply the very real and essential contributions of the Catholic school system to what American Education Week calls the "Building of America's Future."

Toward a showdown in France

Events in France are marching swiftly and inexorably toward a climax. On October 26, the small towns cast their vote in the municipal elections and, although the Government deliberately withheld the final result, it was clear that de Gaulle's "Rally of the French People" had maintained the dominant position it won the week before. The next day, General de Gaulle issued a statement demanding that the Assembly vote its dissolution and call a national election. He made it clear that this election would give France not just a new Assembly, but a new constitution in which the Executive, as in the United States, would have sufficient power to govern with authority. This challenge Prime Minister Paul Ramadier

immediately accepted. On Tuesday, he asked the Assembly for a vote of confidence, lashing out against both de Gaulle and the Communists as enemies of the Republic. The speech provoked a stormy debate, with no holds barred. That night police and army units quelled a riot started by Communists who attempted to break up an anti-Soviet meeting. Whether or not M. Ramadier receives his vote of confidence, it is doubtful that he can continue to ignore the will of the French people. The vote in the municipal elections expressed the belief of the majority that the present Government cannot cope with the economic crisis and the threat to the nation from the Communists. If this majority is prevented from achieving power peacefully, it may resort to force—a possibility that present communist tactics significantly enhance.

The Christian diplomat

The loyalties of the Christian and of the diplomat are not quite unrelated things, any more than the Marxist atheist and the Soviet Vice Foreign Minister are distinct from each other. "I am an atheist. I am the same atheist who gets letters from Americans to the effect that I should recant my atheism all of a sudden." This is what Andrei A. Vishinsky said before the General Assembly's Political Committee on October 24, in the course of a speech demanding restraints upon liberty of expression. And on the following day Brazil's Ambassador João Carlos Muniz put the Soviet proposals in their ideological perspective. What is ostensibly a campaign against "war-mongering" is in reality an assault upon our Christian system of a free society. "This project," said Ambassador Muniz, "brings into contrast two antagonistic conceptions of the state, originating in turn from two opposed systems of values within two adverse metaphysics: the liberal state as we understand it in the democratic Christian conception of civilization, and the totalitarian state." The Christian conception, he went on to say, "envisages a society of free persons striving to safeguard the conditions of their freedom." But according to the totalitarian conception "it is the state that decides for the individual in the choice between good and evil." Thus the Christian diplomat before the United Nations strives to obey his triple loyalty. As a representative of his native land he must safeguard his country's interests; as a delegate to a world peace institution he must bring his country's moral and material resources to bear, even at great cost, in the interests of a wider community. And as a Christian he must constantly strive to subject these activities to the spiritual goals of sons of God. In the course of his routine functions he has to fight within himself against the all-powerful drag to let principle yield to expediency; he must work with others in an atmosphere much like that faced by St. Paul in the Areopagus, with some colleagues

frankly disbelieving and others seeking the unknown God; he must activate his own convictions, reduce them (again like St. Paul) with human ingenuity to a formula that has meaning to an unbelieving audience; and then he must defend these convictions before his own Government and with other diplomats, in and out of the United Nations. Such things are not accomplished simply by saying "I am a Christian," as Vishinsky does not rest satisfied by declaring "I am an atheist."

Austrian Socialists and the West

The Austrian Socialist Party is relatively the largest and most influential of all the postwar socialist parties on the Continent. It is still free from those policies forced on some other European socialist parties by the Communists. It has an all-time high of 553,000 active members; it has won ninety per cent of the elections for shop stewards so far held in Austrian factories. On Oct. 26 the third and most successful annual meeting of the Party at Vienna closed on a note of high optimism that the Party will sweep the next elections, though, unfortunately, there is a widening rift between them and the People's Party. One point of capital significance emerged clearly from the meeting—that Austria, which has never since the end of the war needed much pushing, is actually being pushed by Russian tactics into a closer affection for the western nations. Said Gen. Julius Deutsch, contrasting Austria's handling by the Soviets, who have seized 250 Austrian industries, with non-political relief supplied by the United States:

Russia's behavior forces us to seek help where we can find it. The more Russia takes away from us, the more she brings us nearer to America.

It is to be hoped that the Socialists and the People's Party may work together for that end. At the same time, the Commies have widened the technique used earlier in the matter of the return of Austrian prisoners of war from Russia. Russia announced that boon not to the Austrian Government, but to communist members of Parliament, who then announced it to the people. The same thing has just been done with Austrian prisoners held by Tito. The purpose of this strategy, says a correspondent, is "to give a completely new meaning to sovereignty and to elevate local communist leaders to the role of ambassadors as well as propagandists." In view of waning Russian prestige in Austria and of these new steps to bolster it, it is welcome news indeed that U.S. Military Government in Germany is revising its information program, "as part of a pattern" to "fight fire with

fire." The truth can yet make free those who do not want to be Communists. But they must hear the truth.

World food emergency

The urgent nature of the worldwide food shortage was emphasized in the report of D. A. FitzGerald, Secretary-General of the International Emergency Food Council, on October 27. In the light of the report, pessimistic discussions immediately after the war about unmarketable surpluses within two or three years now appear unrealistic. If some exporting countries have surpluses, it will only be on account of too high prices. The extent of the havoc wrought by this war is not fully appreciated, contends Mr. FitzGerald. Comparisons with the post-World War I era have been deceptive. At the same time that productive capacity was damaged and manpower weakened, world population, and consequently food demand, grew. The world has probably had an 8 per cent population increase since pre-war days. Europe alone has 200,000 additional mouths to feed. Meanwhile frosts and drought held down European and American grain harvests in 1947, and in the Orient various factors are at work limiting rice production. The IEFEC report shows that average production of many major crops is only 93 per cent of pre-war. Slight increases over last year in total output of wheat, rye, sugar, fats and oils are offset by declines in available coarse grains, meat, dairy products and potatoes. The need of grain for human consumption has tended to retard animal husbandry. The general situation seems such that, relative to population size, the 1947-1948 crop year will probably be worse than that of 1946-1947, during which many people went hungry. Conditions cannot improve before July, 1948, when new harvests begin. In view of the critical shortages, IEFEC asks to continue in existence until June 30, 1948. Plans were to have it absorbed into the eighteen-nation Food and Agricultural Organization at the end of 1947. For the time being, IEFEC's experience in studying situations and organizing allocations of scarce commodities makes its continuation desirable. The World Food Council, of the FAO nations, is not yet prepared for IEFEC's specific task. The winter ahead indicates an emergency.

Legislation for social security

No great change in social-security legislation seems imminent. Congress has not yet made up its mind what constitutes an adequate program. Indicative of the congressional mood was the Senate resolution passed on July 23 authorizing an expenditure of \$25,000 for a further study of social security. The Senate at the close of the 79th Congress had passed a similar resolution. The only significant action taken during 1947 was the freezing for two more years of the contribution rate at one per cent each for employers and employees. The freezing was effected through the Social Security Act Amendments of 1947 (Public Law 379), signed by the President on August 6. Had Congress not taken this step, the rate—under existing legislation—would have gone up to two and one-half per cent on January 1, 1948. Now any increase is delayed until 1950. Meanwhile, suggested

AMERICA—A Catholic Review of the Week—Edited and Published by the following Jesuit Fathers of the United States:

Editor-in-Chief: JOHN LAFARGE

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: BENJAMIN L. MASSE, ALLAN P. FARRELL, WILLIAM J. GIBBONS

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM,

JOHN COURTNEY MURRAY, J. EDWARD COFFEY

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH CARROLL

Promotion and Circulation: EDWARD F. CLARK

modifications of social security have been numerous. Those concerned about the welfare of farm labor want to see Old Age and Survivors Insurance extended to that underprivileged group. Domestic workers, the self-employed and employees of non-profit institutions should also be covered both for the sake of equity and for administrative efficiency. There are increasing signs that church groups and voluntary agencies recognize the desirability of having their employees brought under Federal social security. They talk of a voluntary cooperative plan under which any given institution could opt to enter the system. Significantly, the American Federation of Labor, at its convention, went on record as favoring these new inclusions. It also reaffirmed its support of compulsory health insurance, as well as of administrative changes in unemployment insurance. These pressures are indicative of a growing trend to seek more comprehensive coverage. Clearly, before Congress can properly revise our social-security legislation, it must decide on several points: who is to be included; to what extent; and is the program to be financed on a pay-as-you-go basis or from an accumulated reservoir of invested funds? The answers to these questions cannot be put off indefinitely.

Pity the employers

Among industrial States, New York and New Jersey are generally reckoned among the more progressive. Yet during the month of September, the Wage-Hour Division of the U. S. Department of Labor found almost fifty per cent of the 415 firms inspected guilty of violating the overtime and minimum-wage provisions of the Wages and Hours Act. These firms were forced to disgorge \$182,676 in back pay to 2,313 employees. It is a fair assumption that conditions elsewhere in the country are no better—and are probably worse—than those existing in New York and New Jersey. Since the entire labor legislation of the first session of the 80th Congress, by omission as well as by commission, was based on the assumption that workers had gained an unfair advantage over employers, the revelation of widespread violations of the Wages and Hours Act ought to lead the legislators to do some serious soul-searching. To Senators Taft and Ball and Representative Hartley we commend in a special way a study of the recent activities of the Labor Department's Wage and Hour Division.

Bigotry and the Church-State issue

Speaking on "Church and State in the United States," at the annual meeting of the U.S. Catholic Historical Society on October 24, Father Gerald G. Walsh, S.J., made an excellent point when he said that bad history is feeding the fire of bigotry in many ill-informed minds. And he went on to characterize what some of the Supreme Court Justices wrote in their New Jersey bus-case decisions as "the most disgraceful piece of juridical logic in our history." For it is both false history and atrocious logic to claim that there is anything in the First Amendment to the Constitution forbidding or tending to forbid the use of public funds for public services rendered by religious persons or institutions. Our democracy, Father

Walsh added, is in danger so long as persons in public life substitute irrational hopes (communism) or irrational fears (bigotry) for deliberate discussion of established facts. The prevalence of irrational fears among Protestants, for example, is well illustrated in an article, "Cardinal Spellman and Bigotry," by George A. Crapullo, in the November *Presbyterian Tribune* (which is usually more careful in selecting its articles!). "What millions of Protestants and other American citizens fear," writes Mr. Crapullo, "is the Roman Catholic Church's determined policy to sabotage our public-school system of education and to get control of education in our country." The only semblance of "proof" he offers for this gratuitous slander is his equally irrational assertion that the Catholic Church is the culprit of discrimination because "it is the Church that pulls the children out of the public school and by this separation makes them feel that they are different." No matter that in 1925 the Supreme Court in a unanimous decision declared that this was a *natural right of parents* fundamental to our theory of liberty. No matter that the New Jersey bus case was brought to the Supreme Court *against* the right of Catholics under the New Jersey law to get free bus transportation for their children. It's all a part of the Catholic plot to take over public education and destroy it! The real danger is that fed by this irrational, unfounded fear, which is bigotry.

Opposition dies in Poland

Stanislaw Mikolajczyk, leader of the Polish Peasant Party (PSL), has allegedly escaped from Warsaw and is now in a "safe place" beyond the reach of the Polish secret police. With him were reported to be seven of his closest friends and associates. The Soviet-supported Warsaw Government was quick to issue a statement regarding the peasant leader's flight. Gen. Wiktor Grosz, Warsaw official spokesman, told the foreign press that the Polish Government possesses evidence proving that Mikolajczyk's escape was engineered with "the definite assistance of friends from abroad." Meanwhile, the police and leaders of left-wing groups proceeded swiftly to liquidate the Peasant Party. Former Education Minister Czeslaw Wycech and Kazimierz Banach, with the help of the police, seized the *Gazeta Ludowa* printing plant by "revolutionary methods." The same men have taken over Mikolajczyk's party with the intention of integrating it with the government-approved bloc. Thus the opposition will be silenced forever. It is expected that the *Sejm* (Parliament) will unseat Mikolajczyk as a "traitor" to his people, and that his party will be outlawed as "dangerous" to the security of the state. Like the opposition in Hungary, Bulgaria and Rumania, Mikolajczyk's party from the beginning had no chance for a long life. Ever since he returned to Poland two years ago, Mikolajczyk was confronted with intimidation and terror on the part of the Soviets. He tried hard to find a *modus vivendi* with the Communists. But the elections of Jan. 19, 1947, in which his victory was fraudulently nullified, showed this to be impossible. Recently Mikolajczyk's name began to be mentioned ominously in connection with several

political trials of members of the Polish underground. Although President Boleslaw Bierut declared a few weeks ago that the Government would not arrest Mikolajczyk, the latter knew only too well how little one can rely on communist promises. Aware of what happened to Nicola Petkov in Bulgaria, Mikolajczyk had no choice but to flee. Thus ends another attempt to cooperate with Communists.

China cannot wait longer

Several weeks have passed since the return of Lt. Gen. Albert C. Wedemeyer from a "fact-finding" mission in China. Yet the American people remain in the dark regarding his conclusions. We think that the suppression of this report on the ground—so the story goes—that the "truth can be harmful to China" is bound to create further confusion and uncertainty in the minds of our people. The fact is that China is in dire peril and needs prompt and effective assistance. Our Government should insist that the Soviet Union adhere strictly to the terms of the Sino-Soviet Pact of 1945 and evacuate all its forces from Manchuria. Arms supplied to the communist forces should be taken back and given to the Chinese National Government as promised in the above-mentioned pact. And the Russians should restore the loot stolen in Manchuria. In the second place, we should offer economic and military aid. We should increase the U. S. military advisory group which, at present, is limited to 750 men under Maj. Gen. John P. Lucas. And we should, at the same time, give immediate attention to the request of the Chinese National Government for cotton and wheat credits and for \$500 million in rehabilitation loans. The Chinese feel that American aid should come with the understanding that China has a definite role to play in what is known as the "world struggle." It does not want help in the spirit of "charity." American observers are in total agreement that in helping China's recovery we help ourselves, inasmuch as a strong and unified China will be our reliable ally in the Far East.

Restrictions on housing output

The August and September spurt in construction has been taken as a heartening sign of increased activity on the part of the housing industry. With a one-million-a-year pace achieved during those months, prospects are that 800,000 or 900,000 dwellings may yet be completed this year. That is not bad in view of present costs and shortages and the industry's limited productive capacity. But we should remember that nothing short of 1,250,000 units a year, for a period of years, will get us out of the present jam. In its semi-annual report the National Association of Real Estate Boards, rather conservative by reputation, admits that over 2,000,000 units are needed before critical shortages even begin to clear up. We get the feel of what is wrong with the industry in recent comments from two divergent sources. One, the congressional subcommittee investigating shortages, expresses concern over the restrictive influence of obsolete building codes and the make-work practices in the craft unions. The craft rules, says Representative Ralph W. Gwinn,

chairman of the subcommittee, too often prevent labor-saving innovations and retard training of new craftsmen. The NAREB report, referred to above, enumerates serious shortages of skilled workers and essential materials. The report has some hard things to say about government controls, rather illogically, since it admits buyer resistance has grown with greatly increased prices. What really becomes evident from such reports is that the construction industry badly needs rationalizing. Instead of buck-passing, at which the NAREB especially excels, industry members should work to eliminate restrictive practices and the philosophy of limited output which lies behind them. In such a conference, to which materials producers, craft unions, city housing officials and others would be invited, the public also should have a say. What we want is production on an unprecedented scale, at prices low- and middle-income groups can afford to pay. It won't happen unless all concerned, the NAREB particularly, agree to bury the hatchet and plan themselves out of the bottlenecks.

"AMERICA this week"

This is what you will hear every week, if you are happy in the possession of an FM radio, as the slogan of our weekly commentary on the news. We have been on the air for some weeks now, but Fordham University's FM station was not formally opened until October 26, when it was dedicated at an impressive ceremony highlighted by the presence of Cardinal Spellman and by a special message and blessing from His Holiness. Fordham, then, is officially on the air, and so is AMERICA, in a program we fondly think is almost unique—a commentary on the news that underlines the morals behind the news. Are you interested? Well, then, all you have to do is to tune your FM set (or get one first) to 90.7 megacycles every Thursday evening at 7:15. Then, at 7:30, you can sit down and write us your reactions. Unfortunately, you won't be able to do all this unless you live within a radius of about thirty-five miles from Fordham—that's as far as FM carries. But with time and your interest, we'll be on a nation-wide hook-up yet. We want "AMERICA this week" eventually to speak to the whole of America every week.

Father Coffey to Rome

When the liner *De Grasse* pulled out of New York harbor on Oct. 21, it carried with it AMERICA's loss and Rome's gain. This two-toned cargo was not down in the hold; it was on deck, we suppose, watching the New York skyline recede. It was Father J. Edward Coffey, S.J., until that very day Associate Editor, but now called to Rome to work with Vatican Radio. This is not Fr. Coffey's first stint with that station; he broadcast over it frequently while he was professor of sociology at the Gregorian University, 1936-1940. We are truly sorry to lose the work of his pen and the comradeship of his personality. We are more sorry for the second than for the first, for we shall still have his pen at work sending us back reports from abroad—from the Rome he loves so well.

Washington Front

Relief or recovery? That, at base, is the gist of the problem of European aid as it is being put to Administration officials by heads of missions who have labored with that problem in Paris these many weeks past. The plain facts are that Western Europe today cannot produce the food it needs or the goods for export which would provide the funds to put it back on its feet. Giving Europe food and fuel means relief. Helping Europe to recover means also providing raw materials or semi-finished goods, machinery for manufacturing, and shipping facilities. That means rebuilding these nations to a point where they can compete with us.

To some, who aren't so keen on helping Europe anyway, that proposition is hard to swallow. But again, as heads of missions are telling official Washington, this kind of true recovery-aid from the U.S. can mean a Western Europe built on our kind of society, a bolstering of this country's free-enterprise kind of world. The difference involved, as the problem is presented now, is the difference between WPA's much-criticized leaf-raking, which would keep people alive, and the building of a Grand Coulee or TVA project. How far this country should go toward aiding basic recovery in Europe is the problem facing the Administration as it prepares to lay

its plans and hopes before the oncoming special session.

Calling a special session may be hazardous for a President any time; the fact that Congress is controlled by the Republicans and that 1948 is an election year, introduces special hazards now for Mr. Truman. More than the usual amount of jockeying for political advantage is fairly certain, and many a windy speech will be made much less with an eye to problems at hand than to next year's campaign. Already some Republicans have charged the President with double-crossing them by asking the special session to consider means of combating high prices as well as European aid.

But there are some good auguries for the session ahead. More Congressmen will return to Washington better informed on world affairs than ever before, as a result of foreign travel and study in the weeks since July adjournment. A few public statements of Congressmen show that all prejudices have not died, but the over-all result of this travel, nevertheless, is fairly sure to be a new understanding of America's place in today's world.

The odds are good for substantial foreign aid; whether it will go far enough can scarcely be forecast now. Whatever is voted, the Republicans will make the point that what is provided represents their program and no blanket acceptance of Mr. Truman's proposals. High living costs may be the chief issue of the 1948 campaign, and there is certain to be bitter fighting in the special session over who is to blame for them—and what to do about them.

CHARLES LUCEY

Underscorings

November Catholic conventions: 12-14, annual meeting of the archbishops and bishops of the United States, Washington, D. C.; 23-26, the 25th national convention of the National Catholic Rural Life Conference at Lafayette, La.; 28-29, annual convention of the Catholic Art Association, Davenport, Iowa.

► Last week's column brought Le Moyne College of Syracuse, King's of Wilkes-Barre, Pa., and the College of Steubenville, Ohio, up to date. Merrimack College, which the Augustinian Fathers from Villanova College opened this fall at Andover, Mass., has a first freshman class of 165, of whom 99 are veterans. If facilities can be provided, a February 1948 class will be admitted. At any rate, a new class will be added each year till the full four-year college is established. Degrees are at present offered in liberal arts and business administration; later the bachelor's degree in chemistry and in physics will likewise be offered. Merrimack's president is Rev. Vincent A. McQuade, O.S.A.

► The University of St. Thomas at Houston, Texas, had its inauguration a year ago when it announced, by way of probing local interest, a series of adult non-credit courses in philosophy, literature, speech, Spanish and

vocational guidance. A hundred and twenty-five enrolled. This fall a freshman arts class of 75 was started, and the adult non-credit courses, with an enrollment of 200, are again offered—in theology for laymen, psychology, American citizenship, history of modern Russia, Spanish, library science, sociology and English. New classes in the arts curriculum will be added each year to fill out the four-year college complement. St. Thomas University is in charge of the Basilian Fathers, who since 1900 have conducted the St. Thomas High School in Houston. Rev. V. J. Guinan, C.S.B., is president of the new university.

► The College of Arts and Sciences of what will eventually be Fairfield University at Fairfield, Conn., was opened this fall by the Jesuit Fathers with a freshman class of 303, of whom 135 are veterans. The students come from Maine, New Jersey, New York, Pennsylvania and Massachusetts as well as from Connecticut. Nearby the Jesuit Fathers also have charge of the Fairfield College Preparatory School, established in 1942, which has a present enrollment of 850. Rev. James H. Dolan, S.J., is president of the new university venture.

► Three Negro students are studying at Catholic colleges this fall through Catholic Scholarships for Negroes, Inc., founded at Boston last March under Archbishop Cushing's patronage. The students are at Dunbarton College of the Holy Cross, Washington, D. C., St. Joseph's College, Philadelphia and Marywood College, Scranton, Pa.

A. P. F.

Editorials

Up to Congress

By his proclamation on October 23, summoning Congress into special session, President Truman has rightly and bravely met the challenge which the turbulent tides of our times pose for the American people. It remains now for the legislative branch of our Government to face up to the same grave and difficult issue. Within the brief space of a few weeks we shall know, the sorely-tried democracies of Europe will know, Stalin and the Politburo will know, the whole world will know whether this nation of free men, faced with a crisis of unparalleled proportions, can summon the intelligence, the stout conviction, the magnanimity to win a peace already half lost.

For the course he chose, the President had little enthusiasm. Like most of his fellow Americans, he would prefer to abdicate world responsibility, to live a congenial life here and let other peoples live theirs, to escape to a simpler age when the wide oceans lapping our shores insulated us from foreign shocks and guaranteed our security. Mr. Truman came to his decision reluctantly, and only after the most careful study had convinced him that the grim facts left no other honest alternative.

"The period of crisis," he explained to the nation in a radio address on October 24, "is now at hand. The perils of hunger and cold in Europe make this winter a decisive time in history." France and Italy especially, he asserted, lie in "imminent danger," and he warned his listeners that if these countries, through economic collapse, should succumb to totalitarian pressure, "there will be no opportunity for them or for us to look forward to their recovery, so essential to world peace." The need for aid was instant; only Congress could grant the necessary funds; and the deepening crisis could not wait for the regular session in January. Hence he had called the special session.

But the President had another reason, too, for asking the legislators to hurry back to Washington. "Our domestic prosperity," he said, "is endangered by the threat of inflation. The high cost of living is bringing hardship to millions of families, and prices continue to rise." While still placing "major reliance" upon voluntary action by our economic groups, Mr. Truman said that the Government could not escape its responsibility to assist private effort by such legislation as might be necessary.

Though it had been generally expected that, if the President called a special session, it would deal solely with European relief, he is on good ground in coupling domestic prices with foreign aid. Prices have risen so disastrously because, two years after V-J Day, demand continues to outstrip supply; and while it is true, as Mr.

Truman pointed out, that our aid to Europe is not the "major cause" of high prices, it is also true that it has been and will remain a significant factor. Furthermore, the higher our domestic price level rises, the less Europeans can buy with their limited supply of dollars; and the more our program of aid will cost the American taxpayer.

But there is a still more significant relationship between domestic prices and our program to save Europe. If our foreign policy is to achieve the great goal of preserving freedom and winning the peace, we must remain prosperous and strong at home. As we were the arsenal of the nations warring against Hitler, so now we have become the world's only hope of peace. If our domestic economy is wrecked by a depression, there is no other Power to stand between the democratic nations of Europe and the totalitarian threat which overhangs them. Indeed, it is for such an economic breakdown that Stalin waits. But inflation already threatens our economy, and raises the awful possibility of another 1920 or 1929. It must be stopped, President Truman insisted, "before it is too late."

As has been indicated in these columns for the past several weeks, we believe that the President has made the correct decision. He is entitled to the support of Congress. Should any attempt be made to play partisan politics with the issues he has raised, we believe that the country will punish at the polls those who are responsible. We are dealing in this matter not merely with the future of freedom in Europe; we are dealing with our national security as well.

On aiding the migrants

America's agriculture has come to be dependent upon the work of migrants. In fruit and vegetable production especially, but also in the growing of cotton and sugar beets, the contribution of migratory seasonal workers is indispensable at the present time. Modification of our economic pattern and greater dependence upon local part-time assistance could probably lessen their number. But so long as we produce much of our food cheaply through the sweat of migrants, a duty is incumbent upon all of us to see that they receive fair treatment as human beings. It is symptomatic of our economic immaturity and undeveloped social conscience that so few ever advert to the price in human misery that is paid for the food they eat.

Only hesitantly are we coming to think of migrants in terms of human dignity. Consistently, and not without agitation by special interest groups, agricultural workers were excluded from the benefits of minimum-wage legislation, of social security, of workmen's compensation. Arguments were advanced to show the administrative dif-

difficulties of extending the coverage to the migrants. The question remains unanswered, however, what right do we have to encourage an economic process in which minimum rights cannot be guaranteed.

In some States employing thousands of migrants to care for or harvest crops, there is little enthusiasm for enforcing child-labor legislation or compelling school attendance. Health laws, where applicable, are too frequently applied in desultory fashion to the unsanitary quarters in which migrants live. Residence laws in numerous places leave them ineligible for public assistance, medical care and other services. The wages paid the majority make it difficult, if not impossible, for them to purchase the care they need for themselves and their children. Where migrants do enjoy the rights of residents during their few-weeks stay each year, too often the States or communities cause them to feel as outsiders because they "do not belong" or come from minority groups. Those exceptional States and communities which have recognized the problem for what it is and see that they cannot take from the migrants without giving in return, face stiff competition from other localities where less is given and where consequently production costs are lower.

These are the unpleasant facts about migrant farm labor. It would be false to paint the picture as universally bad or to ignore the gains which have been made. No cause is served by thinking of seasonal farm labor solely in terms of *Grapes of Wrath*. But the disagreeable fact remains that in too many quarters migrant labor is still viewed primarily as a commodity whose woes are but the concomitants of an accepted system.

We are heartened to know, therefore, that in Washington on October 22 and 23 a group of persons concerned about the problem organized a National Citizens Council on Migratory Labor. Such an undertaking is not without its difficulties, since feelings run strong in the migrant labor field. But barring unforeseen developments, the Council intends to work for the type of constructive program envisioned in the report submitted last spring by the Federal Interagency Committee on Migrant Labor.

This report rejected the idea that migrant farm labor is little more than oil for the wheels of the agricultural machine. It starts from the only point at which good morals permit us to start, namely, that the migrant problem should be solved in terms of human values and not simply in relation to use-value.

Warmongering and sin

What was the meaning of all the impassioned oratory about "warmongering" which occupied the time of the UN General Assembly during most of last week? Out of the debate—if it can be called that—came an innocuous resolution, introduced as a joint motion by Australia, Canada and France, condemning "all forms of propaganda in whatsoever country conducted which is either designed or likely to provoke or encourage any threat to the peace or act of aggression." This amounts to a thumping resolution against sin. The delegates not only

turned down the original Soviet resolution, which started the debate; they even refused to dignify it by approving ameliorating amendments. Why this unyielding opposition?

Although no one likes to take an intransigent position in an international assembly, whose purpose is to produce agreement and not dissension, the United States could not, in justice and honor, accept the resolution which Soviet Vice Foreign Minister Andrei A. Vishinsky had the gall to introduce. To have voted for it, even with suggested amendments, would have been to concede that the American effort to save the independence of Greece and Turkey, as well as the proposal, associated with the name of Secretary of State Marshall, to assist the recovery of Europe, was an incitement to war. In other words, the Vishinsky resolution amounted to a crude attempt to win UN backing for Soviet anti-American propaganda.

But the other delegates, who would gladly have sought a face-saving compromise between the Russians and the Americans, had a further reason for their intransigent opposition to Vishinsky. As the Soviet representatives rolled out their tedious oratory, and as discussions proceeded in another committee where a Yugoslav proposal against slander in the press was being argued, it became evident that the basic thesis of the Soviet bloc was anti-democratic. This was no proposal against "warmongering" advanced in a spirit of international friendship, but an ideological assault upon the fundamental conceptions of freedom which govern the political and moral life of the Western world.

The Soviet delegates argued that only in the Soviet Union, where the press is "completely in the hands of the people," that is, of the Government, can a free press exist. They were not surprised that where there exists a capitalist press, there should also exist propaganda for war, since financial circles find profit in war. They insisted that it was not the foolish, wrong and dangerous things said in the American press which constitute a threat to peace, but the fact that there exists freedom of expression at all.

Since Mr. Vishinsky chose to put his argument on this unacceptable ideological ground, and expressed it in insulting and vitriolic language, the delegates had no choice but to reject the Soviet proposal *in toto*. On this issue, there was no way to save the Soviet face.

It is said in the corridors of Lake Success that the Kremlin knows what it wants. Later on we may know better than we do now just what was really in the Soviet mind when its chief representative in the UN Assembly brought up the subject of "warmongering." One immediate, and probably unlooked-for, result, however, is that the USSR has succeeded in driving all potentially neutral but still honest elements into the camp of the opposition.

It is sad beyond words that the people's yearning for peace takes second place to political factors even in the bosom of the world organization established as a response to the world's call, in the words of the Pope, to "war on war."

Birth-control nonsense

It may seem ungracious to refer to the public utterances of a prominent Protestant minister, and the thinking that lies behind them, as nonsensical, but we are forced to view them in that light, if for no other reason than to save ourselves from denouncing them as vicious.

At a meeting in Chicago sponsored by the Planned Parenthood Association and the Church Federation of Greater Chicago, Bishop G. Bromley Oxnam of the New York Methodist Area, charged that

Roman Catholic insistence on continence as the only virtuous method of spacing children is based on ignorance of the place of conjugal love in the maintenance of the home and a vicious conception of one of the most sacred of human relationships.

To buttress this monstrous charge, he asserted that the Roman Catholic Church dooms its married members to twenty years of continence within a normal child-bearing span, or, if they do not practise continence, to the bearing of twenty children, "which, in present-day society . . . is sinful." Furthermore, a priest "commits sin" when he "condemns a refined and devout Protestant mother" for using contraceptives, and his condemnation is hypocritical (and therefore, it is inferred, all the more sinful) because it springs in part from the priest's personal frustration. Finally, the rhythm theory is a "face-saving proposal eagerly grasped by a clergy whose ethical confusion on this issue is self-defeating." Anyway, the views of the Catholic Church on this subject "no doubt will some day be abandoned."

The moral confusion and double-talk of the above is, we hope, self-evident. It is certainly depressing to witness such abysmal moral illiteracy in one who ostensibly accepts Christ's sublime moral code.

But beyond the moral illiteracy, there is colossal scientific nonsense paraded as well. Dr. Herbert A. Rattner, professor in the Loyola University Medical School, has pointed out some of the yawning chasms in the bishop's knowledge in an NCWC release, which is here summarized.

The bugaboo of a family of twenty children is nonsense. In seventeenth-century America, long before the advent of organized birth control, the average family was under seven. An authority is quoted as saying: "The marvel is not how fertile, but how sterile, is humanity."

If, as the bishop states, the "normal" family should have from three to six children, then his statement that birth control is helping to achieve this is also nonsense, for studies of *Who's Who* families reveal an average of 1.88 children; studies of families with an average income of \$5,000 show 1.27 children in the first eight years of married life.

And Bishop Oxnam's assumption that longer spacing of children is advantageous to the mother is also nonsense, as Dr. Nicholas J. Eastman, of Johns Hopkins, former honorary president of Planned Parenthood, could tell him. Dr. Eastman has demonstrated that the optimum time, for infant or mother, between births is twelve to twenty-four months after a previous viable delivery.

Having established that scientific fact, Dr. Eastman resigned from Planned Parenthood.

Moral illiteracy backed up by "scientific" myths is poor equipment for moral leadership. Or is the bishop not concerned with moral and scientific truth, but only with smearing the Catholic Church?

Until that doubt is cleared up, the bishop's recent proposals that Catholic and Protestant leaders meet in "frankness and honesty" to resolve current tensions echo with a singularly hollow note of insincerity.

Hearings on Hollywood

So far, nothing really new has emerged from the investigation of the film industry by the House Committee on Un-American Activities. That the Communist Party started more than a decade ago to capture Hollywood, that it succeeded in gaining control of a half-dozen trade unions, that certain movie stars and directors either carried Party cards or lent their names and money to communist causes—all this has been known for some years. It was known, too, that the Party's success in Hollywood unions and in Southern California politics had not been matched by similar success in influencing the movies. Even those who might be inclined to exaggerate Red infiltration have been unable to detect communist influence in more than fifteen of the 3,600 films made during the past eight years, and most of these fifteen are doubtful. In this regard, the only notable success of the expensive communist outlay on Hollywood was *Mission to Moscow*, and this picture turned out to be a box-office flop.

We cannot understand, then, why the producers, through their spokesmen, Eric Johnston and Paul McNutt, have permitted themselves to become so exercised over the hearings currently in progress. Charges that the House Committee's show constitutes an infringement of free speech, or is preparing the way for "thought control" and censorship are too extreme to be taken seriously. To conduct such hearings is an old American habit, and in the past they have often been productive of much good. Occasionally, it is true, abuses have occurred and innocent people have been maligned. This happened on some occasions when Martin Dies was chairman of the House Committee on Un-American Activities. But in the present hearings, those who have been accused of communist activity are being given a fair chance to testify. If anyone has been wrongly labeled, he can easily set the record right. Why, then, all the hullabaloo against the Committee's investigation? Do the producers really have something to conceal?

A second source of opposition to the Hollywood hearings is, of course, communist-inspired, and need not be taken too seriously. Whenever the spotlight is turned on its activities, the Party becomes a rabid defender of the same civic rights it would ruthlessly destroy the minute it achieved power. Years ago, Lenin wrote the script for a tragedy about the use of democratic freedoms to destroy democracy. It is still being followed, although not without moments of high, if unconscious, comedy.

National Student Association convention

Martin M. McLaughlin

Martin M. McLaughlin, now working for his Ph.D. at Notre Dame, has served as delegate to three major student conferences: the international conference at Prague in the summer of 1946, the Chicago conference in December, 1946, and the recent national meeting in Madison.

The peaceful and pleasant college town of Madison, Wisconsin, recently witnessed (August 30 to September 8) what may prove to have been the most momentous meeting of college students in the history of the United States. More than 700 student delegates from approximately 350 colleges and thirty representatives of national student organizations met on the campus of the University of Wisconsin to establish a new national student organization comprising students of all faiths, political convictions, races and economic conditions.

The new United States National Student Association (USNSA), whose national headquarters will be located in Madison, is the culmination of a preparatory process begun approximately a year ago as a result of observations of U.S. delegates to the World Student Congress at Prague, Czechoslovakia (AMERICA, December 14, 1946). This same delegation prepared, organized and conducted the Chicago Student Congress of December 28-30, 1946 (AMERICA, March 14, 1947), which registered over-all student approval of the proposed national organization and laid the groundwork for the Madison convention.

Accepting a mandate from the Chicago congress, the interim National Continuities Committee (NCC)—consisting of four national officers (Jim Smith, University of Texas; Russell Austin, University of Chicago; Cliff Wharton, Harvard University; and John Simons, Fordham University), thirty regional chairmen and three representatives of national student organizations—functioned from January 1 until August 31 to take care of details on publicity, finance and arrangements.

Despite the Committee's great pains to take no partisan political stand as a group, several Federal agencies (the FBI, the House Un-American Activities Sub-committee, etc.) took an early interest in their work. The presence of Russell Austin, an alleged Communist, on the committee gave point to these inquiries; and the efforts of President Jim Smith (as an individual) in behalf of the much persecuted American Youth for Democracy (AYD, formerly Young Communist League) chapter at Michigan State College and other universities—plus his personal espousal of the cause of the World Youth Festival held in Prague, July-August, 1947—which someone jokingly called the "Comintern Olympics"—did a good deal to keep the investigators' interest keen.

Events proved, however, that the worriers' fears were not to be realized. This was clear almost from the beginning, when the hopes of the students and the nation for the USNSA were summed up by President Truman's message of greeting:

We should . . . welcome hopefully the formation of any organization that has as one of its prime objectives a constructive effort to improve the quality of the services in institutions of higher education.

I congratulate your group on the opportunity that lies before it.

I trust that the efforts of the organization you intend to form may always be directed unselfishly toward improving the contribution that higher education may make to the welfare of our country and of mankind throughout the world.

The convention proper got under way rather slowly. Extreme left-wing groups had arrived as much as ten days before the conference, and their efforts to seize the initiative were reflected in bitter pre-conference debates in the NCC Executive Committee. These disputes were solved by the gradual completion of the full committee; and by the time Dr. Homer Rainey of Stephens College delivered his keynote address on academic freedom on Saturday evening, Aug. 31, the moderates were clearly in control. Among other prominent speakers who appeared on the program during the week-long meeting were Dean Newhouse of the University of Washington and Dr. Edward Fitzpatrick, president of Mount Mary College, Milwaukee.

First items for consideration were five basic questions: 1) admission of existing national student organizations as constituent members; 2) representation of universities with multiple discontinuous sessions and discontinuous campuses; 3) proportion of representatives by region on the Executive Committee; 4) the National Judicial Council; 5) the method of affiliation of the NSA with other organizations, both national and international.

On the first day the pros and cons of these questions were presented by speakers selected by the steering committee (formerly Executive Committee of the NCC). On the next day debate and voting followed, with these results: 1) existing national student organizations were excluded from membership (this was interpreted by the Madison *Capital-Times*, which gave excellent coverage to the convention, as a "swing to the right," because it was supported by the two Catholic federations; 2) colleges and universities having discontinuous sessions (night, day) and/or discontinuous campuses (uptown, downtown, extension, etc.) are permitted to send delegates to national congresses of NSA for each such subdivision, considering each separate student government as a distinct unit for purposes of establishing the scale of representation; 3) certain large regions (six out of the total of twenty-five) will have two executive committee members, and all others will have one; 4) there will be no judiciary, since the majority could not see how it would function or what concrete need there was for it (judicial power will reside in the congress); 5) any affiliation of NSA with other organizations, such as the International Union of Students (IUS) or UNESCO, must be ratified within six months by at least one-half of the member student bodies containing two-thirds of

the member students. For this purpose only, those campuses not voting will be counted as in favor of affiliation.

With these five issues settled, the constitutional committee, consisting of one or two delegates from each region, went to work on the draft constitution to produce a document that would be both workable and acceptable to the plenary session. This committee seemed the most harmonious and congenial group at the convention; they were united by a common purpose, and the politicking and caucusing which characterized other panels were lacking (except in one notable instance).

As a result, the constitution is a document which can be easily explained and defended and which allows for proper and sufficient development of the NSA. It places "sovereignty" in the annual national congress, but recognizes that such a congress (as is the case with all voluntary organizations) cannot actually wield that power itself. "Sovereignty" is therefore delegated in large measure, with certain necessary constitutional checks, to the Executive Committee.

There is also explicit recognition of the principle of regional autonomy. The only stipulations made regarding regions are that they be organized, that they establish a constitution, that they have certain officers with certain minimum duties and that they do not act in conflict with the national organization. The financial burden is to be borne by the member student bodies on a basis of approximately \$45 per delegate, allowed by the representation scale in the by-laws, and channeled through the region. Since the twenty-five regional chairmen are members of the executive committee, the whole regional principle constitutes a rather substantial act of faith in the "grass roots" character of the NSA's domestic activities. On the national level, however, it is clear that the five national officers have almost plenipotentiary power of discretion within the framework of the constitution and within the limits of the program embodied in the resolution of the constitutional convention.

All officers are from comparatively small schools; none is from a large State University. President Bill Welsh is a senior at Berea College, Kentucky; Ralph Dungan, vice-president in charge of domestic affairs, is a junior at St. Joseph's College in Philadelphia; charged with international student affairs is vice-president Robert Smith of Yale University; Secretary Janis Tremper attends Rockford College, Illinois; Leland Jones of the University of Buffalo is the treasurer.

As the *JCSA Newsletter* (a Catholic student news service) had predicted, the most bitter debate at the convention revolved around two crucial issues: the race question and the IUS.

With regard to the first, the Chicago conference last December had accepted a watered-down compromise proposal evading the issue of segregated education, especially in the South. In the eight-month period preceeding the Madison convention, the Southern schools had made strides in the direction of ameliorating their situation. They presented the results in a statement to the convention:

We have been holding interracial meetings in all

Southern regions, in many places against severe opposition. These meetings have been extremely difficult because of the necessity of housing colored delegates, securing permission to meet interracially . . . securing eating facilities where white and colored delegates could be fed together. . . . A number of Southern regions have elected colored executives—vice-president, secretary and treasurer. . . . Regional interracial meetings have been reported in the newspapers through the efforts of the delegations, and this fact has caused much discussion and thought in Southern areas. . . . Finally, we would like to make it very clear that we intend to continue to work in this direction within our own regions in the manner best suited and most opportune in each region. . . .

In view of these excellent and progressive achievements it was anticipated by many that the Madison convention would produce a more uncompromising statement of the non-discrimination principle than had been possible in Chicago. The issue was fought out in the constitution committee which, after considerable debate, adopted a clause in the preamble to the effect that the NSA would "work toward the eventual elimination of all discriminatory educational systems"; further discussion revealed, however, that as a statement of principle this was too strong at the present moment for the Southern delegates to take back home with them. A compromise transferred this clause to the by-laws, where it was felt that it would be less disturbing because less prominent.



When this compromise agreement was voted almost unanimously on the floor of the plenary session, there was much cheering and applauding because of the relief at having so harmoniously disposed of a thorny issue; but several delegates still believed that, despite the very commendable work of the Southern colleges, the fear of disruptive agitation had once more forced principle to bow to expediency.

The question of the International Union of Students was presented at a panel session by the six United States Council members. All six agreed that the USSR's side was the IUS's majority stand on all questions, although there was disagreement as to whether this constituted a pro-communist majority, since it was recognized that colonials (for instance) would understandably vote with the Soviet delegation against the "imperialist" Powers. After the six men had presented their views to the panel of approximately 300 students, a question period was conducted, during which the speakers answered queries from the audience. Many of these were of an obviously Red-baiting nature and, although the council members themselves were unanimously in favor of NSA's affiliating with IUS under certain conditions, there was much doubt whether such was the sentiment of the majority.

The panel on this matter continued its deliberations

for four days. By Saturday it had reached an agreement which was presented on the last day of the convention as the unanimous recommendation of the panel, and was accepted by a large majority. The gist of the resolution (which runs to over four closely written pages) is that NSA favors affiliation and will send a negotiating committee to Prague in 1948 to attend the next Council meeting of IUS. The result of the team's efforts will be presented to the next NSA Congress and must be ratified subsequently according to the constitutionally determined ratification procedure. An integral part of this resolution is a "Statement of American Students" which, at the same time that it states their faith in the necessity of international activity through the IUS, stresses the convention's recognition of the nature and political complexion of IUS and the position which the United States delegation will probably occupy within it.

1. We recognize that the majority of the present leadership of IUS and many of the member organizations of IUS are far to the left of US students and that, within that majority, Communists exercise influence far out of proportion to Communists within the world student community.

2. The IUS has tended to lay greater stress upon political activities and expression of opinion than is customary or desirable in student organizations in the United States, which are avowedly non-partisan and non-sectarian. . . .

3. The United States, through the USNSA, cannot as a member of IUS enjoy, in some instances, the support of the present majority of IUS in view of the above considerations. . . .

4. As a member of IUS, the USNSA will have both to exercise the strictest constant care to avoid the abuse of its prestige and backing for activities contrary to or outside its scope and program, and be prepared for possible difficulties and disappointments.

It is interesting to note that this forthright stand, the position of going in with open eyes, coincides almost exactly with that of the Catholic delegates to Prague, which was stated in *AMERICA* almost a year ago and was bitterly condemned at last year's Chicago conference.

The successful and realistic solution of these two fundamental problems gets the NSA off to a sound start, provided the officers are able to make a reasonable selection of proposed program material and to consolidate the organization within the first year. A major project will be the production of an intelligent, non-partisan student magazine. Other activities which NSA envisages in its social, cultural and intellectual program include: a study of campus situations with reference to its far-reaching student bill of rights; a *Culturale* (cultural festival) during the summer of 1948—to include dances, choral presentations, drama, art exhibits, movies, etc.; establishment of a vocational-information service and a housing-information service at the national level; presentation of complete information on student government—both theory and the actual structure and functioning of outstanding examples which exist; an outline of proposed curriculum changes; exploration of graduate facilities available, particularly at the member colleges; promotion of student travel tours next summer in con-

junction with existing agencies (which were able to provide United States troop ships for eight voyages during 1947); sponsorship of the World Student Service Fund and cooperation in forthcoming student relief drives. Most of the national activities during the first year must be of an informational nature, since the machinery for action does not as yet exist in an operative fashion.

The beauty of the Madison surroundings, the friendliness of its people, and the attitude of serious and realistic concern for the student society which characterized most of the delegates combined to make the constitutional convention of the NSA a success and a hopeful sign for the future. Most encouraging was the emergence of several Catholic student leaders of the first rank. There was no repetition of the Chicago affair, where all Catholics awaited the word of two or three who were acquainted with the issues. Nevertheless, the majority of Catholics were still ill informed, unsure of their own position on social and economic problems, suspicious of the motives of others, and more anti-Communist than pro-Christian. There is a great job to be done in the student society of the United States and of the world; the NSA promises to be an outstanding agency for its performance. It would appear to be a duty of Catholic students to be active in it, to let their fellow students feel the strength of their principles, to bear witness in this secular milieu to the faith that is theirs. And there is a task for Catholic educators—to prepare these students so that they are capable of performing that duty.

The constitutional convention is over; the work now commences, and this work must be done on the regional and the local level. It is here that our Catholic college students can begin to make their proper contribution to the betterment of that segment of society to which they belong—through the United States National Student Association.

Another chance for private enterprise

Benjamin L. Masse

The big metropolitan newspapers which carried on a campaign against the extension of price controls in the spring of 1946 have lately abandoned their amusing efforts to show how right they were.

New Yorkers will remember how the *World-Telegram*, Manhattan organ of the Scripps-Howard chain, used to seize eagerly on some small and temporary reduction in eggs or butter or spinach as evidence that competition was working its inevitable effect and pretty soon everything would be fine and dandy. Those were the days, you may recall, scarcely a year ago, when the merciful ending of a badgered, demoralized OPA sent prices booming twenty per cent and more above their highest wartime levels. People were worried. They were beginning to suspect that maybe Chester Bowles, Director

of Economic Stabilization, and Paul Porter, who succeeded him as boss of the OPA, were right after all. They were beginning to mutter that the press had sold them a bill of goods.

This was bad for business—for the newspaper business, that is. And so the editorial writers plunged in to save the day. They did their best to bring skyrocketing prices back to earth. They cajoled businessmen; they exhorted consumers; they tried to puff every two-cent drop in soda crackers or marmalade into a trend. But the marketplace paid no attention. Neither did the law of supply and demand. And after a while the press gave up the unequal struggle. Now you seldom see any editorial wishful thinking about production and competition bringing prices down to reasonable levels.

Only ten days ago President Truman called Congress into special session to deal with our dangerously inflated prices, and did the *World Telegram*, or the *New York Times*, or any of the others thunder their opposition? They did not. They said not a word about controls stifling production and competition bringing prices down. They wrote polite little pieces commending the President's action.

There is no sense in opening old sores merely for the vain satisfaction of being able to say: "See, we told you so." What is done is done, and cannot be undone. But it is important right now that we do not repeat this particular mistake. During the coming special session, Congress will have a chance to adopt anti-inflationary measures which, with the intelligent cooperation of all of us, can stop the insane price spiral which presently menaces our economy. But the 80th Congress will never act unless the groups which originally wrecked price controls offer their support; for those groups are the dominant power in Washington today, as they have been for the past six years. It may help them to arrive at a cooperative frame of mind if they know that the public has not forgotten who it was that put the skids under OPA.

The first group responsible for the weakening and then the destruction of price controls was the farm bloc—the most powerful pressure group in Washington. Even before the end of the fighting in Europe, the big commercial farmers and cattle-growers were insisting on an end to price controls and subsidies and a return to the law of supply and demand. Come V-J Day, they were unstoppable. The clincher, of course, was the famous sit-down strike of the cattlemen in the summer of last year which stopped the supply of meat to the American consumer.

The second group responsible was the National Association of Manufacturers. (The U. S. Chamber of Commerce was also guilty, but it was the NAM, with its lavish spending on publicity, which really did the damage.) On February 11, 1946, the NAM ran full-page advertisements blaming shortages on strikes, price ceilings and Government spending. "Full production," read the ad, "isn't possible when industry suffers losses because of rising costs and frozen prices. Price ceilings limit production—goods just don't get made." And it

called upon the public to petition Congress to remove this "roadblock" to production "by removing the shackles of price control on manufactured goods."

A week later more full-page ads appeared, in the interest of a "Better Tomorrow for Everybody." This was the legend:

During the war there wasn't enough labor and materials to meet the needs of war and still produce all the civilian goods people wanted and could buy.

Therefore price controls on civilian goods were substituted for competition to keep prices down.

Today this country has all the labor and materials necessary to turn out the things people want.

Yet goods are still scarce. Store shelves are still bare. The national pocketbook continues to bulge. Inflation grows.

Why? Because price controls in peacetime hinder the production of goods. . . .

ISN'T THIS THE ANSWER?

Remove price controls on manufactured goods and production will step up *fast*.

Goods will then pour into the market and, within a reasonable time, prices will adjust themselves naturally—as they always have—in line with the real worth of things. Competition has never failed to produce this result.

This is the way you can get the goods you want at prices you can afford to pay.

This newspaper campaign, which was reinforced by the efforts of many trade associations, by effective lobbying in Washington, by appearances before Congressional committees, by radio addresses and platform appearances, had a terrific cumulative effect on public opinion and on Congress. The warnings of Chester Bowles, which are now seen to have been justified, were smothered by the business barrage against OPA.

To the farm bloc and the NAM add certain labor leaders as agents who destroyed price controls. Prominent among these was John L. Lewis, whose wage demands were couched in such terms as to reveal a disregard for the national stabilization policy. Week after week, even during the war, the official organ of the United Mine Workers ridiculed the OPA and helped to destroy respect for price controls throughout the mining regions. Generally speaking, though, organized labor conformed to the Government's anti-inflation policy, and based its postwar wage demands on President Truman's recommendations.

The fourth group involved, the group that actually killed price controls, was the coalition of Republicans and Southern Democrats which effectively controlled the 79th Congress. By delaying renewal of the OPA until the very last minute, causing uncertainty throughout the country; by adding amendments which, in the considered opinion of those charged with administering the law, made it unworkable; by a consistently hostile attitude toward OPA, the coalition doomed price controls six months before they were finally abolished in the late fall of 1946.

All this is a matter of record. It is a matter of record, too, that the claims made by the wreckers of price controls have not been fulfilled. Competition has not, "within

a reasonable time," reduced prices to tolerable levels; it has not stepped up production as much as it was supposed to; it has not even put an end to the black market, as many a small steel fabricator can testify. In some lines where supply has caught up with demand, the result has been not lower prices but reduced production and unemployment. This has been true in textiles and in shoes. And new housing, which is badly needed, has fallen far below expectations. As for the promise that industry would exercise "statesmanship" if price controls were removed, it is sufficient to say that profits after taxes this year will practically double the wartime high.

Our grandchildren will need to eat

Marcella Mitchell

When our "forefathers brought forth upon this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal," they viewed a vast panorama of fertile fields and virgin forests, and thought the wealth of natural resources in this new land too great to be depleted.

Today, three and a quarter centuries later, we as a nation are facing the grave problem of salvaging what is left of that fortune of God-given fecundity so thoughtlessly expended by our forebears through extravagant use of capital stock for current production without systematic and intelligent replacement. We must bring to a halt, by wise and orderly methods, the depletion of our soil fertility through erosion by wind and water and through the constant food production necessary not only for our own 140,000,000 souls, but also for the millions of hungry mouths all over the world, who cry to us for bread.

If we, as a nation, are to continue for any considerable length of time the adequate support of our own population, and our customary food exports to other countries, we must recognize the fact that four major things are necessary: 1) an adequate supply of top soil; 2) an adequate supply of minerals; 3) an adequate supply of timber and forests; and 4) an intelligent people.

When the Pilgrim fathers first landed on Plymouth Rock, this country possessed a boundless wealth of top soil seven to nine inches deep—a top soil it had taken perhaps a minimum of 500 to 1,000 years per inch to form. This contained in their natural state all the basic minerals needed for the production of vigorous plant life. And on its face grew acre upon acre of virgin forests, providing natural protection for the soil which gave them life. Our forefathers viewed the situation in terms of their own immediate needs and experiences and could not have envisaged the situation that would arise by the beginning of the twentieth century. There was more land, more timber, more space than they had ever imagined existing in the world. Without any intention of exploita-

There can be no doubt that the men who destroyed price controls did so sincerely; that is, they were more concerned with the general welfare than with the narrow advantage of their respective economic groups. They thought that the removal of controls would be anti-inflationary. Events have proved them wrong. Now they have a chance to undo some of the harm they unwittingly caused. For their own sakes, and for the future of a system of private enterprise, they ought to pitch in now and help the Government meet what President Truman has rightfully called the "threat of inflation" to continued prosperity.

Marcella Mitchell, during her husband's lifetime, assisted him in his work as teacher of Vocational Agriculture, and later as county agent connected with the Agricultural Extension Service of the University of Missouri. She now does conservation work for the Dept. of Agriculture.

tion, they set about the task of clearing and cultivating, burning extra timber not needed for building, and moving on to new fields when the original land became too poor to grow abundant crops. They never recognized the need for providing these tired acres with adequate protection, in trees and cover crops, to enable them to halt the devastation already begun and to take on new life for future demands.

For nearly three hundred years little thought was given to preserving our soil fertility, even though basically we were and are an agricultural nation. We should not point a finger of blame at this lack of recognition of fundamental facts. There was little need, in view of our broad expanse of space, for considering that factor of crop production. The land devoted to crops, before the unwise, plow-crazy days of the early 1920's, was for the most part adapted to crop production; and until the beginning of the twentieth century, no striking examples of soil erosion by wind and water were brought to public attention. For that matter, little was known about the subject; and not until we began to look about and realize that there was no more new land to clear and put into use for cultivated crops did we begin to see what the years of abuse and neglect had bred.

Soil conservation as a science had its beginning in the early 1900's and was fathered by such men as W. E. McLendon and Hugh Bennett. These two learned while making a soil survey of Louisa County, Virginia, that sheet erosion was gradually planing off the top soil of unprotected sloping fields, and in many instances slowly changing whole areas of cultivated land from one type of soil to another. For example, the top soil of fertile, mellow loam would wash away and in its place would be left the exposed subsoil of stubborn, non-productive clay.

In a soil survey of Fairfield County, South Carolina, conducted in 1911, some 90,000 acres of cultivated terrain, formerly good fertile soil, were mapped as rough, gullied land so cut to pieces by erosion that it was no longer suitable for cropping. Another 46,000 acres of

stream alluvium, previously cultivated and highly productive, was mapped as meadow or worthless swamp. This condition was the result of more frequent flooding, due to stream channels being clogged with products of erosion. Such surveys conducted throughout the country began to reveal startling facts in a quantitative appraisal of erosion damage. Today reliable authorities estimate that less than half of our original top soil is left, and careless land management can destroy that in a few years.

Before the measurements of erosion rates were made, few people recognized the difference between normal or geological erosion and man-induced or accelerated erosion. When the facts were brought out, it was learned that normal erosion taking place under protective cover of forest or grass proceeds so slowly that soil is built from beneath as fast as it is removed from the surface. In contrast, under clean tillage, soil is lost at rates often a thousand times greater than under normal erosion.

"We have no more land to lose," states Dr. Hugh H. Bennett, Chief, U. S. Soil Conservation Service:

Actually we need more good land for crops now. Too many farmers are working poor land that should be turned back to grass or woodland. More waste of good land would amount to a national crime on the part of those who are responsible—meaning ourselves. Yet we are allowing 500,000 acres to go down to ruin each year.

About three million tons of soil (enough to fill a train of freight cars girdling the equator eighteen times) are washed or blown away each year from farm land alone. In terms of money this amounts to nearly four billion dollars annually. This is taking into account none of the loss of soil fertility due to the growing of crops, fertility which is taken from the soil but not replaced by intelligent, systematic fertilization.

In a letter to Congressman Gore, November 3, 1945, Mr. Bernard M. Baruch said in part: "We cannot go on depleting our soil and mineral resources as we have in the last seventy years without tragic results to our whole economy and national life. A study of our resources and modern scientific methods to replenish must be undertaken quickly."

In the annual report of the Secretary of the Interior (1945) the following statement is made after a discussion of the staggering drain made on our natural resources by demands of the war:

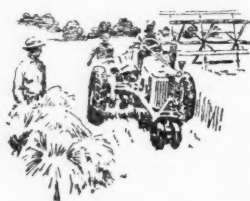
Only nine of the major minerals remain in our known domestic reserves in great enough quantity of usable grade to last one hundred years or more. Our known usable reserves of twenty-two essential minerals have dwindled to a thirty-five-year supply or less . . . it behooves us to learn the true meaning of our meager supply, which is not that we will be weak in a hundred years from now, but that we are relatively weak now.

Consider for a moment the uncomfortable position in which we might easily find ourselves fifty to one hundred years from now with a population of 200 million people, as some forecasts indicate, and with scarcely enough mineral resources and topsoil adequately to support on a permanent, healthy basis half that number. This is not a bad dream. It is a picture of what can and will happen

if we do not take cognizance of the disagreeable facts as they exist.

Although the United States produced during the war at least one-third more food than in the years before, we must not forget that our increases in food production during World War I, when land unsuited to cultivation was plowed up and planted to crops, gave us the dust storms of the early 1930's widespread unemployment, bank foreclosures and general unrest. As intelligent people, surely we have learned the heartbreaking folly of permitting a repetition of those days. There are in our country men trained in the science of soil conservation who are ready and willing to render service in planning systematic, intelligent methods of conserving the national heritage which we as a people are obligated in conscience to preserve.

Our grandchildren will need to eat. They will not thank us if we hand down to them a country poverty-stricken in basic food-production elements. We must now—today—recognize our responsibility to ourselves and to them and acquaint ourselves with the facts relative to this national problem of agricultural conservation. We must not permit this problem to become a political football, to be kicked about by those who would make a



bid for power by advocating a system of national economy built on false premises. The conservation of our greatest and most valuable resource, the bone and sinew of our national strength, must not be allowed to become a party issue. The actual job of conserving our soil should, of necessity, be delegated to our farmers, who are its natural custodians. But just as we provide backing for the soldier who carries the burden of active warfare, so must we provide backing for the farmer who carries the burden of land management. We are obligated to provide for him the opportunity, and its attendant responsibility, of preserving intact for the next generation the productive elements he found when its trusteeship was handed to him. In addition to this, we must insist that he start using the facilities of scientific land management and fertilization which we as a nation can easily provide.

Soil conservation is not a problem of this year and next but a problem of this year and all the years that will be checked off the calendar of time until some other means of preserving life is found than that now known to be necessary—the consumption of food. It is the responsibility of all who live by means of food consumption. That means you and me as well as Farmer Jones.

Doing your part as a citizen of a democracy means, in the concrete, seeing to it that those to whom you delegate the task of legislation are apprised of your interest in this problem. It is up to you to do your part in preventing political interests from deterring or destroying the progressive action which has been taken in recent years and to insist that the program of the future be even better than that of the past.

Industrial school with a difference

John Walsh

Father John Walsh, S.J., of the New England Province, sends this account of the Institut Catholique Professionnel de Nantes from Laval, where he was spending some time in a final bout with the French language, preliminary to a study of ascetical theology at Paray-le-Monial.

For many who attended the French National Eucharistic Congress at Nantes in July, one of the most appropriate features was the position of honor given to the student body of the *Institut Catholique Professionnel de Nantes*. Four hundred and fifty strong they stood close to the altar during the closing ceremonies and, while the blazing scarlets in the sanctuary recalled France's ancient faith, the somber clothing of the students no less vividly symbolized France's realization that new techniques are also needed to spread that faith in the modern world.

Visitors to the *Institut* at Nantes are due for a shock if they anticipate a boarding school on the American pattern. The main building is a large, rather gloomy-looking structure surrounded by dusty playgrounds and an extensive market garden. One looks in vain for limitless lawns, ancient elms, or well-kept tennis courts. Inside the school there are no lounges for visitors or well-equipped game rooms for the boys—simply long, bleak corridors, very businesslike study halls and vast dormitories.

The students at the *Institut*, or *La Joliverie*, as it is better known, fit into the spartan atmosphere of their school. Their clothing indicates that they are scarcely sons of the idle rich, but rather of the industrious poor. Children of garage mechanics, factory workers and clerks, they come to the *Joliverie* to study, not to make social contacts or dubious preparations for college. For most of them there will be no college; the end of their course means the beginning of a hard life in the factories and machine-shops of France. The four hundred boarders know that their parents have made stupendous sacrifices to raise the \$300 a year necessary to send them to the *Joliverie*, and with the peculiar intensity of French youth they mean to make the most of their opportunity. Attracted by the fame of the *Institut*, they come to Nantes at thirteen and fourteen years of age from centers as far distant as Paris and Bordeaux, and they remain at the school for four years with precious few vacations.

The purpose of the *Institut Professionnel* is extremely precise and always kept in view—to form a corps of skilled Catholic foremen. At the *Joliverie* the training is aimed directly toward the middle ground of the industrial world, ground occupied by those who are neither ordinary laborers nor, on the other hand, professional engineers with university degrees. Graduates from Nantes take their places as bosses in machine-shops, as overseers and managers of departments in large factories.

Men who fill such roles, needless to say, are in a position to exert enormous influence over the ordinary workers, and to determine in large measure what the future of an industrial civilization will be. By reason of his better training and technical skill, as well as by the authority which he wields, the foreman is respected and feared by his subordinates. Shop bosses are in a real sense

"captains of industry," meriting the title far more than a rich financier who never directed a band of workmen.

Up to twenty-five years ago, these key men were all trained in the apprentice shops of the mills, or in the national, non-sectarian, industrial schools of France. As a result, thousands of industrial leaders were turned out every year with no particular cultural or religious formation—easy prey for any communist germ.

Realizing the danger of such a situation, the then Bishop of Nantes, in 1920, asked the Society of Jesus to found a professional school in his highly industrialized diocese. The Jesuits at first demurred, since they could not spare the men needed to direct such an ambitious project. The bishop countered with the proposal that the diocese would always contribute as many of its clergy to the school as there were Jesuits. This arrangement seemed feasible, and the *Joliverie* was founded.

Beginning with twenty-two students in 1920, the school numbered over four hundred by 1930, and that level has been maintained ever since. The arrangement with the diocesan clergy has proved a happy one for all concerned. At present there are nine priests who live at the school and act as prefects and spiritual guides to the boys. All the priests are fresh from the seminary and they welcome the opportunity to gather experience for one or two years before beginning regular parish work. Contact with the boys has proved immensely profitable since the confidences of these poor youths away from home can teach a priest more about sociology than any number of textbooks.

Besides the nine secular priests and the nine Jesuits, there is also an order of nuns who are in charge of the kitchen and infirmary of the school. With the burden of prefecting lifted, the Jesuits are able to give more hours to teaching than is usually the case in the Society's colleges in France. Even with that, however, it has been necessary to hire a number of lay masters to assist in the teaching. Indeed, a certain amount of lay assistance is inevitable, since some of the courses are so highly technical that it would be rare to find an ecclesiastic capable of teaching them.

These technical courses are given in the long factory buildings which occupy a major portion of the school property. Within these there has been reproduced, as far as possible, the actual conditions of the various departments in an industrial plant. Four hours each day all the boys attend classes in the workshops. Beginning with a year's course in carpentry and masonry, they pass in the sophomore year to the electrical shop, thence to the forges, and finally, in their senior year, to the machine-shop. In addition, all the students must spend an hour each class day in the drafting rooms, where they are taught industrial design over a four-year course.

The intention behind this multiplication of courses is obvious; namely, to produce, not a narrow specialist, but a man familiar with many trades and able to solve for himself a large number of the problems that will arise in his work. Since a certain degree of concentration was required, however, the school aimed high. The object of the *Joliverie's* technical training is nothing less than the making of a skilled mechanic in machine-tooling. Having set its sights so high, the *Joliverie* was confident that its graduates had a fair chance of achieving success, no matter what trade they finally entered. This confidence has not been misplaced. The high standards of workmanship, the rigorous attention to measurement and the extensive knowledge of metallurgy which machine-tooling requires have proved to be admirable preparation for positions in any industry.

It would be wrong, however, to gain the impression that the *Institut* is merely a school of manual training. By far the most important part of the course is had, not at the draft board and lathe, but in the classrooms and laboratories. The *Joliverie* is above all a school of science with mathematics as the principal subject. The courses in physics and chemistry rival the same courses in an American liberal-arts college, while the course in mathematics goes beyond what is ordinarily demanded for a Bachelor of Arts degree in the United States. At the end of their senior year, these seventeen- and eighteen-year-olds are required to know all of mathematics up through differential calculus, and have some idea of integral calculus. The final examinations in science are conducted before a board of engineers and technicians exterior to the *Institut*. Each year, on the average, fifty students are graduated, and for these there are normally more than seventy excellent offers of employment, indicating how eager are industries to acquire personnel trained at the *Joliverie*.

In outlining the course of studies, the Jesuits were not content merely to imitate the curriculum of the national industrial schools. These latter restrict themselves to furnishing a scientific-technical education with scarcely a glance given to anything which does not immediately contribute toward the formation of a skilled mechanic. The *Joliverie*, by contrast, has not forgotten that even factory workers have souls. By this is not meant merely that the boys at Nantes are taught religion. As a Catholic school, the *Joliverie* naturally puts weighty emphasis on religious formation and instruction. But the school also demands a wide acquaintance with French literature.

In a four-year course, the students are carried from the very origins of their language up through the classical period of Racine and Molière, through selected works of Sand, Stendhal and Merimée, down to the symbolism of Mallarmé, the novels of Bloy and Maurois, and the poetry of Péguy, Claudel and Psichari. No important author is omitted, and all the movements in French literature are taken up. The course stresses the history of French literature, the memorizing of its greatest passages, and the reading of short sections from each of the authors studied.

As such, the *Joliverie's* program differs from the courses in French literature given in the Jesuit classical

schools of France. In the latter, the courses are less extensive and designed to sharpen the critical faculty of the student. One may assume that boys at a classical school are at least vaguely aware that such a thing as literature exists. No such assumption could be made in favor of most of the sons of workingmen who attend the *Joliverie*. Therefore it was thought necessary to acquaint the students with the vast reservoir of literary delights, allowing a taste of them here and there, with the hope of whetting their appetite for more in the years that lie ahead. The *Joliverie* knows that it is sending its students not only into the grandiose world of turbines and generators, but also into a tawdry world of cheap cinemas, mean cafés and lurid headlines. It wants its graduates to be efficient in work, and to be discriminating in rest. The *Joliverie* is aware that the problem of the leisure of the millions is scarcely less acute than the problem of their employment. It is also conscious that, after religion, nothing more effectively prevents a man from swallowing the facile dogmas of communism than that healthy irony which is born of wide reading.

In retrospect, the most striking feature of the *Joliverie* is its success in reconciling what are apparently two hostile forces: the desire of the student for a wholly practical training, and the desire of the educator to educate. Luring a boy in with the promise of preparing him for a good job, the school—almost without the patient's realizing it—succeeds in giving him not only the job, but a rather high degree of culture besides.

Like it or not, cities such as Pittsburgh and Detroit will undoubtedly be with us for some time to come. Into them each year pour hundreds of young men to begin a life of toil in vast impersonal industries. Is the ordinary Catholic high school meeting their needs? Does the Church show practically that she is interested in their work, anxious for their success, solicitous to help them make of their lives a noble, human, Christian thing? In all the laudable activity connected with winning back the workingman—study clubs, labor schools, retreats and the like—we should not forget that, by and large, no apostolate has more durable effects than Christian education. Most of the graduates of our secondary schools matriculate, not at Fordham, but at General Motors; yet one would hardly discover that fact from examining most Catholic high-school curricula. Side-by-side with the ordinary high school there is need for more schools along the lines of the *Joliverie*.

At their most impressionable age these youths of France are taken from the sprawling hives of Lyons and St.-Nazaire into the warm charity of a Catholic school. They find lifelong friends in other boys of their faith. For four years they live in daily contact with priests and religious who have given up all worldly advantage for their sake. They are provided with an education which they desire, which, in fact, they must have. At its end, into the world they go, rich with memories not usually had by workmen—memories of college days.

Is it any wonder that when someone tries to tell them that the Church is not interested in them, they answer with a loud guffaw?

Literature & Art

The Great Books—IV: Aristophanes

Edwin A. Quain

When the throngs from all Attica gathered in Athens in ancient times for the annual festival in honor of the god Dionysus, the groundlings doubtless endured the heavy and lyrical tragedies with a hope of amusement in the comedies that traditionally followed. Each was presented in a series of competing dramas, and prizes were awarded for the plays that, in the popular estimation, were the best. Among the greatest of the Comic Poets was Aristophanes whose *Clouds*, *Birds* and *Lysistrata* form the contents of a "Great Book" for modern reading and discussion. Whereas tragedy took the ancient myths for its subject and reveled in the glamorous past of Greece, comedy was intensely modern and topical and enjoyed the utmost freedom of abuse and caricature of the follies and evils of the times. When we recall that Athens of the fifth century was by any standards a small town, the effectiveness of a medium that held up to ridicule all levels of the Athenian citizenry can readily be visualized.

The humor of Aristophanes is occasionally that of situation, but generally he stresses caricature of well-known persons and, at every turn, local allusion, frequently sharpened by incongruity. He had an unerring eye for the precise weakness that would present his victim in the least impressive light, and his general purpose, apart from sheer amusement, might be said to be an attempt to curb the abnormal tendencies of his times in education, politics and private life. His career extended all through the Peloponnesian War and for some sixteen years after it and a large share of the barbs of his wit is aimed at the fumbling and bickering of politicians trying to pose as statesmen.

It would seem almost inevitable that the satirical turn of mind is an exclusive quality of conservatives. Rarely, if ever, do we find an effective satirist as an apostle of new ideas; generally, they look back on the hardy old days and the primitive virtues and bemoan their absence in the lesser men of their own times. It is a question that might well be discussed whether comedy was and is the creator of public opinion or merely reflects its prevalence and vigor at any given time. It would seem most likely that Aristophanes, despite his undoubted political prejudices, was merely a more acute observer of the contemporary scene with the energy to put his ideas before the public.

Athenian comedy as a whole did not have any noble ideal to preach and it never formulates a plan of action,

which would not be too surprising since we must recall that every citizen of Athens was a potential Senator. As an ordinary citizen of Athens, Aristophanes aimed to please his own class; nothing gives greater pleasure to a democratic crowd than a telling hit at one of the great men of the moment, particularly if he has made his mistakes. The Comic Muse has ever looked on men and movements with a slight squint, and the mirror held up to nature always carries some distortion. For all the vigor of his attack on the follies of his times, Aristophanes was proud of his city and of her achievements; in the prime of his life, Athens, with all its defects, was the greatest state of the ancient world.

Since the days of the Homeric heroes the Greeks admired the art of persuasive speech and, with the rise of democracy, the ability to express oneself on political and ethical questions was of paramount importance. Normally, any lawsuit (and the Athenians appear to have been the most litigious people ever to have lived) had to be argued in person by the plaintiff and defendant. Hence the importance of the techniques which the "Sophists" claimed to teach. These men were the most striking manifestation of the speculative and slightly skeptical attitude of the times, and they played their part in the vigorous intellectual ferment of Periclean Athens. History, however, has been largely unkind to them in stressing their excesses; for this Plato and Aristophanes are much to blame.

When scarcely out of his teens, Aristophanes wrote the *Clouds*, a brilliant satire on the Sophists and the New Education. While ideas are traditionally hard to ridicule, the caricature of a well-known person is easy, especially when even the kindest interpretation of a character would label a man as eccentric. The most prominent of the Sophists were all foreigners, and their wildest pretensions, the fallacious tricks of the art of rhetoric and Ionian investigations into the secrets of nature, all lent themselves admirably to the humor of the comic poet. For his target, Aristophanes chose Socrates, a man known to every Athenian.

What mattered it if Socrates was comparatively mild in his strictures on the traditional theology? Or if he condemned at every turn the shallowness and chicanery of the more extreme practitioners of rhetoric? For the ordinary man, Socrates was a troublesome character who refused to be silenced by men who mouthed the traditional lore without either understanding or believing it; and his persistent questionings and peculiar mode of life among a people who worshipped success in wealth, politics and war, made him the ideal butt for comedy. All the defects of the Sophists were rolled into one man and presented for the amusement of Athens.

The harried father of a horse-playing son is at his wits' end to pay his debts until he learns that the Sophists

can teach a man how to talk his way out of any predicament, and he hies him off to the "Thinking Factory" of Socrates. There the Master is found swinging above the ground in a basket, the better to investigate the secrets of the heavens untrammelled by the distractions of earth. His disciples in various undignified postures are delving into the mysteries below the earth and among the stars. The old man, Strepsiades, enrolls and is taken under the tutelage of Socrates, who finds him unspeakably dull and incapable of learning even the ridiculous nonsense that is apparently the basic course of the school. He is taught to deny all the gods, reserving that title for the Clouds (who form the Chorus) from whom all blessings come. In desperation, the Chorus suggests that he bring his wayward son Pheidippides to school; perhaps he may be able to learn.

For the instruction of the younger man, Right Logic and Wrong Logic are introduced and debate with each other. Right Logic stands up for all the traditional virtues and morality and pleads for the allegiance of the boy. Wrong Logic in turn tells its tale and advocates every brand of vicious immorality. All too well does Pheidippides learn his lesson; after the creditors have been dispersed, he turns his ready wit and facile arguments on his father and proves (by word and deed) that it is his right to beat his parents. In complete disillusionment, Strepsiades reverts to his former views and burns down the "Thinking Factory."

At the appearance of the *Birds*, some nine years later, Aristophanes found Athens in the full glow of enthusiasm at the launching of the Sicilian Expedition. His purpose in this play is far from clear, and the most that can be said is that he is reflecting the mood of the Athenian people with a rather mild (for him) satire on political and theological questions. Perhaps, however, he was hinting at the folly of an elaborate course of imperialism at a time when the home-fires definitely needed tending.

In any case, he portrayed two old Athenians, whom he calls Plausible and Hopeful, departing in disgust from Athens under the guidance of a Jay and a Raven, two potent birds in soothsaying. They are led to the lair of the Hoopoe, formerly the Athenian named Tereus, but now a bird. With him they discuss the founding of a City of the Birds. He calls a conference of all the birds, who are at first hostile, but, soon calmed, agree to the founding of Cloudecuckooland, midway between earth and heaven, where birds will be kings and gods and the former gods, deprived (by the intervening city) of their incense and the odor of sacrificial meats, will die of starvation. The two men are transformed into birds, and the commonwealth is under way.

The various tasks are assigned to the birds and, with marvelous rapidity, the walls of the city begin to rise in the thin air. This is, of course, facilitated by the presence of storks and crows who can, hod on shoulder, fly to the top of the walls and lay their stones. The news of the new foundation spreads and a poet, a soothsayer, a geometrician and a lawmaker apply for admission, only to be summarily kicked out by Plausible who wants none of the plagues of Athens in his city. The gods begin to

notice the coolness of men and send ambassadors to sue for peace, but not before Prometheus—an atheist from the beginning—apprises Plausible of the pitiful state of the gods and advises him not to give in to their demands; rather he must demand the restoration of the Birds to their rightful state and, for himself, the maiden Sovereignty as his bride.

The embassy arrives while Plausible is giving orders for the cooking of a dish of wild fowl (Birds who have been executed for high misdemeanors); and Hercules, who on the way had been all for violent attack on the usurpers, succumbs to the aroma of the savory mess. Complete capitulation to the demands of Cloudecuckooland follows and Hercules stays to see that the food is not spoiled. Meanwhile all Athens has become bird-conscious, and applications for citizenship are pouring in. The play closes with the arrival of Plausible in a splendid car, with his bride at his side, and carrying the thunderbolts of the great Jove in his hands.



The disastrous failure of the Sicilian Expedition on which Athenians had based their hope of an overseas empire left them in a state of despair and in a mood of war-weariness which clamored for an end to hostilities. It was at this point that Aristophanes brought out his comedy, *Lysistrata*. Since the men of Athens had done such a poor job of settling their differences with Sparta, Lysistrata calls a parley of the women of Greece to end the war. The plan is that the women will leave their husbands, neglecting their families and homes till peace is made. As a first step, the women seize the Acropolis and the Treasury of Athens, since obviously without silver no war can be waged, just as there would have been no war at all, were it not for the insatiable desire for that metal. The men attempt to storm the citadel and set fire to its walls, but both the fire and the men are vanquished by the sturdy ladies of Greece. Some faint-heartedness among her cohorts is rudely repressed by Lysistrata and finally, just when the ties of domesticity are asserting their claim, word comes that Sparta is in an equally bad state and envoys arrive from both warring cities. When hostile recrimination begins to control the negotiations, Lysistrata, with Reconciliation at her side, composes all differences in compromise. A feast is held for all; husbands and wives are reunited and the play ends with a dance and songs from all.

This mere skeleton of the comedy can convey no idea of the gross obscenity of its contents; the play is singularly lacking in restraint either in situation, dialog or stage directions. Fortunately, translations have concealed most of the double meanings but, entirely expurgated, the play would have little point. Even the current bowdlerized versions are far from fit reading for most minds. Great Books readers therefore will be afforded ample material for discussion of the rights of realism in literature and its relation to morality. One is inevitably re-

minded that, although the roots of Western culture lie in the literature, art and philosophy of ancient Greece and Rome, there are some elements that stem exclusively from Christianity.

Enthusiasm for the great ancients should not, therefore, becloud one's vision of the staggering gulf that lies between pagan amorality and the Christian ideal of purity and holiness. Socrates could plead with apostolic zeal for the pursuit of justice, but it was an ideal that left much to be desired.

Books

Narrative or history?

REHEARSAL FOR CONFLICT: THE WAR WITH MEXICO, 1846-1848

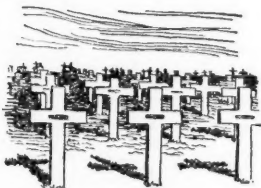
By Alfred Hoyt Bill. Knopf. 336p. \$4.50

This popular account of the Mexican War is diverting reading. We get to know the soldier toiling along on the march or in the blood and smoke of battle as well as the men who lead him—in an age when men were still led into battle. We also meet the politicians who planned and directed, judged and rewarded. There is Winfield Scott, the pompous, irascible, but withal efficient and idolized leader of the march to Mexico City; Zachary Taylor, victor at Buena Vista, blunt and slow of wit, ambitious for political recognition; and, most finely drawn of all, Polk, the President, devoted Democrat, champion of expansion, narrow and even vindictive toward opponents, yet working himself into an early grave in his zeal to fulfill the duties of his high office. Other familiar names appear, of men who were to play a much greater role in a later conflict. Grant and Lee, Beauregard, Meade, Johnston and Longstreet are here comrades in arms, together with many another future leader in the "Brothers War."

There is interesting local color: the city of Washington, still in its infancy, full of dirt and squalor, its official society determined as ever by the personality and will of the First Lady; Mrs. Tyler, wearing about her neck as an ornament the gold pen used to sign the Texas annexation bill; Mrs. Polk, devout Presbyterian, putting an end to White House balls because of the "unseemly juxtaposition" required by the new dances (she was an excellent judge of good food and wine) or reading the

newspapers to her husband, selecting for him the articles she thought important.

Historians of the annexation of Texas and of the Mexican War generally present one of two theses. One holds that Texas was admitted to the Union and half of Mexico was taken as the result of a diabolical plot by the Democrats to increase the acreage for slavery. The other insists that the events of 1845-8 were justifiable on the ground that we were protecting ourselves from Europe and its schemes to get a foothold on this continent, that we were acting from the highest motives in freeing many of our countrymen, or the land itself, from the shackles of a decadent civilization.



Mr. Bill follows rather closely the second of these two lines of thought. He speaks of Tyler's "wise and farsighted policy and Polk's energetic execution of that policy" of bringing Texas into the Union and then, after repeated efforts to buy California had failed, of bringing on a war which netted the desired territory. The author shows impatience only with Polk's unfairness to those who served him well but who aroused his partisan spirit. The President's petty treatment of Trist, who ignored Polk's recall order to conclude the advantageous treaty of peace, shows "presidential ingratitude and smallness of mind that would be hard to match in American history." Mr. Bill is critical of the party loyalty that caused Polk, the Democrat, to play off one Whig general against another, Scott against Taylor, and finally to call the former before a court of inquiry for

One might suspect that Aristophanes was chosen for this place in the series of Great Books by way of comic relief between Thucydides and Aristotle, hardly fare indeed. However, considering the general political tone of the books for this year, profitable discussion might well center about his significance in crystallizing public opinion in a democratic state, with modern parallels, his value as an exponent of free speech, as a critic of political chicanery, and as a source for the history of ancient times.

the punishment of the worthless Pillow, a Democrat.

It is impossible for this reviewer, mindful of the ordinarily accepted moral relationship of means and ends, to gloss over with Mr. Bill the details of Polk's scheming against Mexico. For instance, there was the plot against California which sent Frémont and his men through Mexican territory in the guise of explorers but armed to the teeth and dragging a cannon behind them; the planning which warned the Pacific commander to watch for the expected war and which set Taylor up in disputed territory along the Rio Grande with his guns pointing at a Mexican town and blockading the river mouth through which that town received supplies—all this in time of peace. Finally, there was the strange order by which the unspeakable Santa Anna, then exiled to Cuba, was permitted to pass through the American blockade at Vera Cruz for his promise to set up a government in Mexico which would grant a favorable peace.

The book has the usual expressions of disdain for a Mexican society stultified, we are told, by a "rigid Counter-Reformation Roman Catholicism that had grown moribund and corrupt," and "where the numbers of children rivaled that of the goats." We can enjoy the author's narrative, which is lively and interesting, even if we cannot accept his history.

PAUL S. LIETZ

Spiritual myopia

NOTHING SO STRANGE

By James Hilton. Little, Brown. (An Atlantic Press Book). 308p. \$2.75

James Hilton's new novel indicates that the difference between Shangri-la and Hiroshima is a matter of waking up; there is nothing so strange in Tibet as today's headlines. This is a think-book, but the quality of thought is uneven. The story employs a time-shift device,

JUST PUBLISHED

The Intellectual Life

ITS SPIRIT, CONDITIONS, METHODS

By

A. D. Sertillanges, O.P.

Translated from the new French edition

By

Mary Ryan, M.A.

The intellectual is not self-begotten; he is the son of the Idea, of the Truth, of the creative Word, the Life-giver immanent in His creation. When the thinker thinks rightly, he follows God step by step; he does not follow his own vain fancy. When he gropes and struggles in the effort of research, he is Jacob wrestling with the angel and "strong against God."

Is it not natural, given these conditions, that the man of vocation should put away and deliberately forget his everyday man; that he should throw off everything of him: his frivolity, his irresponsibility, his shrinking from work, his material ambitions, his proud or sensual desires, the instability of his will or the disordered impatience of his longings, his over-readiness to please and his antipathies, his acrimonious moods and his acceptance of current standards, the whole complicated entanglement of impediments which block the road to the True and hinder its victorious conquest?

—Foreword

\$3.00

At all Bookstores

THE NEWMAN BOOKSHOP
Catholic Publishers and Booksellers
WESTMINSTER, MARYLAND

unfolding in fragments for suspense, but the major denouement comes as no great surprise.

As Jane Waring, the precocious, emancipated daughter of a frustrated American tycoon, tells the tale, it is evident that her friend Mark Bradley is under wartime suspicion of collaboration with the enemy. She recalls how, years before, the earnest research physicist broke out of his social shell through a flirtation with her English and equally emancipated mother, and how her father, with suspect generosity, enabled him to work under the Austrian savant, Hugo Framm.

Bradley found himself in the political orbit of the orient Nazi Party, hating his associations but sustained by scientific idealism. Later, his desire to avenge his Austrian wife's murder upon Framm held him in Berlin until the outbreak of the shooting war in Poland. His service at Oak Ridge and then in the Air Corps was performed under the nerve-racking shadow of suspicion, and an airplane crash has left him at the mercy of security officers and psychiatrists when Jane is induced to apply California therapy and personal sympathy to his fear neurosis. Besides winning his love, she learns that his revenge has cost him his scientific integrity. Bradley's fear is crystallized in the news from Hiroshima.

There is no doubt that Mr. Hilton does his readers a service in making them think about the terrible implications of the atomic bomb; it is less evident that he will give their thought proper direction. The great fault in the work is its spiritual myopia, its pervasive suggestion that science is the chief factor in making the best of all possible worlds. Mark, the supra-national scientist, believes that atomic power "could make heaven on earth if only we'd let it." The one thing needed is the ethical citizen identified with the scientist.

As to the motivation of this wonderful right conduct, Mr. Hilton is conveniently reticent; certainly his superficial references to religion are not meant to provide the answer. His scientist does more than make a quantitative distinction between the cannon and the cyclotron, but he is not really aware of the nature of the evil that began when the first angry man threw the first deadly stone. The atom bomb created no new moral problem; it simply made an old one more urgent. Mr. Hilton is too eclectic in his concern about evil; his emphasis is on mortality rather than morality, else his favored characters

NEW YORK STATE CHAPTER
INTERNATIONAL FEDERATION OF
CATHOLIC ALUMNAE

CATHOLIC BOOK FAIR

SATURDAY AND SUNDAY,
NOVEMBER 8-9, 1947

Cathedral High School

562 Lexington Avenue—At 50th Street
New York City

PROGRAM

Saturday, November 8, 1947

11:00 a.m.—JUVENILE BOOK PANEL

Chairman: REV. WILLIAM J. GIBBONS, S.J., Executive Secretary, Catholic Children's Book Club.

Panel: EUNICE BLAKE, Juvenile Editor, Oxford University Press; HELEN M. BROGAN, Children's Librarian, New York Public Library; ESTHER GOREY, Office of School Works, New York Public Library; SISTER MARY AGNES, Librarian, College of Mount Saint Vincent; FR. EDWARD F. CLARK, S.J., Assistant Director, Catholic Children's Book Club.

3:00 p.m.—MEET THE AUTHOR

Chairman: REV. HAROLD C. GARDINER, S.J., Literary Editor of *America*, presenting authors to the audience.

KATHERINE BURTON, CARLTON HAYES, FR. JOHN CONSIDINE, MM., FR. GERALD WALSH, S.J., and others.

8:30 p.m.—CRITICS' PANEL

Chairman: REV. JOSEPH F. CANTILON, S.J., Assistant Dean of Hudson College.

Panel: JOHN GILLAND BRUNINI, Editor of *Spirit*; JAMES CONNIFF, St. Peter's College; FRANCIS X. CONNOLLY, Fordham University; JOSEPH G. E. HOPKINS, *Scribner's*; EDWARD SKILLIN, Editor of *The Commonwealth*; JAMES E. TOBIN, Declan X. McMullen & Co.

Sunday, November 9, 1947

3:00 p.m.—A LIBRARY PANEL

In conjunction with THE CATHOLIC LIBRARY ASSOCIATION.

Chairman: MR. LAURENCE A. LEAVEY, Executive Secretary and Editor of *The Catholic Library World*.

OPEN TO THE PUBLIC

Doors open on Saturday from 10:00 a.m. to 10:30 p.m.; on Sunday from 1:00 to 5:00 p.m.

BOOKS DISPLAYED AND ON SALE
ADMISSION FREE

would not be haunted by Hiroshima and merely amused by adultery.

In the midst of sharp, epigrammatic lines, which are often thrown casually to the nearest character, Mr. Hilton has planted quite a few verbal and emotional clichés, and his American background is a mere superimposition. In applying his talent for story-telling to a tremendous reality, he has not done complete justice to either.

THOMAS J. FITZMORRIS

Ferment in the East

THE REVOLT OF ASIA

By Robert Payne. John Day Co. 299p. \$3.50

The title of this book is not original since, if memory serves correctly, it was used back in the twenties by J. W. Hall (Upton Close). Its material, however, is to a considerable extent quite fresh and stimulating. Payne has undertaken to describe what he rather bombastically calls "the greatest single event in history" [sic]—the revolt of the peoples of Asia which became everywhere apparent in 1945, is still continuing, and "will shake the world throughout the next generation."

The Indonesian revolt is described in the first chapters of the book. Mr. Payne's account of this highly significant event is indeed well done. Use is made of material which has previously not been translated into English. Good character sketches of the chief personalities in the contemporary Indonesian movement give a better insight into what their revolt is. Like the reviewer, Payne is very much taken with a young Javanese princess, Raden Adjeng Kartini, who died in 1911, but whose letters epitomize the spirit of the Indonesian revolt. Other leaders of the past are likewise alluded to in an effort to provide perspective.

There then follows a treatment of the uprisings in India, China, Indo-China, Burma, Korea and the Philippines. Everywhere Mr. Payne's sympathies are ranged on the side of those who are endeavoring to bring about a change. This is particularly true of China, where he beats a big bass drum in praise of the communist leader, Mao Tse-tung, "the elected ruler of an estimated 100,000,000 Chinese." Other equally extravagant claims are made on behalf of this undeniably able man. Especially is Payne enamored of Mao's "New Democracy."

For a clear and penetrating analysis of this book, the reader would be well

advised to consult the *China Magazine's* issues of April and May, 1947, where Lin Yutang has removed in no uncertain terms a good deal of the misinformation Mao spreads. Along with Mao, Mr. Payne is disposed to range such other leaders of the "revolt" as Soetan Shjarir and Jawaharlal Nehru. These three men "are scholars in their own right, with the historian's understanding of the political forces at work and the poet's sensitivity."

Not quite on a plane with these leaders are such people as Ho Chih-minh in Viet Nam, Luis Taruc of the Philippine "Huks," and Aung San in Burma. The first two are, of course, communists. Payne's admiration for people of this stamp robs his work of much worth. Yet basically it remains a powerful description of the forces at work in the East. Americans must be made to realize the significance of events in the Orient if they are to understand problems which are going to loom increasingly large on their horizon in the future.

It seems necessary to quote the author's recommendations, which he claims will facilitate "the marriage of East and West," an increasingly popular theme with writers on Asiatic affairs, e.g., Northrop and his *The Meeting of East and West* and Taylor with his *Richer by Asia*. The following are a *sine qua non* for the "marriage":

1. That the Asiatic revolution should resolve the main problems of land tenure.
2. That the revolutionary strength should not be diverted into civil war.
3. That the education of the young should have priority over all other reforms.
4. That they should be able to obtain from the West, under conditions that exclude human exploitation, the mechanics for exploiting the earth.
5. That government should be by representatives elected strictly by secret ballot.
6. That no extremist parties be allowed to gain power, for all extreme parties invoke the presence of contrary extreme parties.
7. That there be no secret prisons, and the judiciary should be independent of the executive.
8. That minority groups be allowed to exist unharmed, and that there be continuing freedom to speak and report without interference of the police.

In addition to his predilection for communist leaders, Mr. Payne is guilty of over-simplifications, especially when he attributes to Asia a unity which it

FIRST BAPTIST CHURCH, WINSTON-SALEM, N. C.



CARILLONIC BELLS

"A source of
continual delight"

...writes the Rev. Mr. Herring, pastor of this magnificent church, in praising CARILLONIC BELLS. His letter continues...

"I have been most pleased with their tonal qualities and musical appeal, and I am convinced that they have definitely contributed to attendance.

"During our last revival meeting there were two professions of faith made by young men whose only explanation of their presence at the services lay in the fact that they had been attracted by our 'Carilliconic Bells'."

Hundreds of pastors have written us of their satisfaction with CARILLONIC BELLS. This modern electronic carillon, they find, attains finer accuracy and richer tone than are possible with ordinary chimes or bells.

It can be played inside as a solo instrument or with your organ; and you'll find that the messages of beauty it sends from your tower come back to you in greater community appreciation of your church. Ask us about CARILLONIC BELLS; write Dept. AE-2.



"CARILLONIC BELLS" • TOWER MUSIC SYSTEMS • ACOUSTIC CORRECTION UNITS • SOUND DISTRIBUTION SYSTEMS • CHURCH HEARING AIDS
SELLERSVILLE, PA.

GRAIL BOOKLETS

Spiritual

A More Excellent Way 10c
The Charity of Jesus Christ 15c
Hints on Prayer 15c
Points for Meditation 15c
The above are by *Archbishop Goodier, S.J.* For one set 50c.

Liturgical

Digest of the Liturgical Year 25c
Fruitful Days 25c
Liturgical Essays 25c
Newness of Life 25c
Rouse Thy Might 25c
The above set of Liturgical Booklets may be had for \$1.00.

THE GRAIL

Room One
St. Meinrad, Indiana

TWO CLASSICS

Thousands of copies of these books have been sold.

THE APOSTOLATE OF PUBLIC OPINION, by Felix Morlion, OP

Based on work done and results accomplished \$3.00 (Paper \$1.75).

THE BEGINNING OF GOODNESS, by Columba Cary-Elwes.

Straightforward spiritual reading, \$1.00.
At your bookstore.

FIDES PUBLISHERS
South Bend, Ind.

does not possess. Finally, this book suffers from faulty proof reading.

THOMAS H. D. MAHONEY

BEFORE THE DELUGE

By *Mark Aldanov*. Scribner. 561p. \$3.50

Mr. Aldanov, whose *The Fifth Seal* caused a tempest in a samovar between Soviet sympathizers and Book-of-the-Month Club editors four years ago, provides herewith considerable data for some research scholar of the future on why they behave like Russian novelists. Many of the familiar elements are present. The book is not interminable—quite. The characters are numerous, and the plots not a few. In the reading, one spends long periods as witness at first hand to the tortuous workings of human minds, which are variously power-mad, vain and coolly lustful. There are the imponderables of a work done in translation. Catherine Routsy has served Mr. Aldanov well, in the main, despite occasional errant adverbs, and a jarring “lousy” or “dumb-bell” on the Petersburg front.

It is truer to say of *Before the Deluge* that incidents multiply than that the story progresses. None of the characters is particularly central or well drawn. The events of Russian history between the year 1874 and the assassination of Czar Alexander II on March 1, 1881, are given the lead roles, nor are they ever threatened by the doings of the bored and boring court hangers-on, bourgeois intelligentsia and nihilistic revolutionaries. The author shows his gift in a thorough grasp of the his-

torical events of the time, and again in chapter-long character sketches of so varied a group as Bakunin, Bismarck, Dostoyevsky, Wagner, Marx and Engels.

Nicholas Mamontov, a dilettante artist-journalist, is in sympathy with the revolution, probably for reasons of vanity and the urge to be an odd number among those of his set. Tcherniakov is his friend and ideological enemy, and his attractive sister is the wife of the unattractive von Dummmler, Russian court minister and her sickly charge. Through his protracted illness, Dummmler loves his wife without stint, and receives in return that measure of faithfulness which she feels his condition warrants. Mamontov is part of this picture, during a brief period of disaffection for the light-headed Katia. Tcherniakov loves Elizabeth, youthful anarchist daughter of the physics professor, Mouraviev, even to the point of entering into a sham marriage with her in order to safeguard her activities for the “Party of the People’s Will,” which activities he deplors.

In depicting these young statesmen of the bomb and gunpowder persuasion, who know what to hate but are not quite sure what to love, Mr. Aldanov relies largely upon the details of history as he has been able to discover them. The effect is properly depressing. The conspiratorial efforts would be almost childish, were it not that human souls and lives are the stakes.

The author succeeds in conveying the surfeit with existence that helped bank the storm clouds for the deluge, at least in court and university circles. The book abounds in epigrams and endless bits of odd information. It satisfies, however, only when it gets to the business of re-creating for the reader the scene in Dostoyevsky’s threadbare home (Dostoyevsky who loved humanity, and hated the English, French and Germans); in Bismarck’s sleepless mind (“With the exception of his own family and, perhaps, two or three other persons, Bismarck did not like anybody; as to influencing him—no one ever did.”); and the salon where Liszt plays a bit of Wagner’s *Parsifal*, as Rubenstein sits by rapt, and “The Master,” grudgingly envious. Mr. Aldanov is no Strachey, but he is acceptable in another and more objective way.

The book is recommended if you can get a friend to mark up a copy for you. Otherwise, there must be some easier way than reading it of getting what of value it contains.

GERALD S. SLOYAN



Modern Christian Christmas Cards

TEXTS FROM THE LITURGY WITH DESIGNS IN ITS SPIRIT

Our new catalog is illustrated in full color and shows all our cards, which are carefully printed on excellent paper. We should be pleased to send you a copy if you would send thirty-five cents which would be refunded on your first order.

BERLINER & LANIGAN :: NEVADA CITY, CALIFORNIA

THE BRAZILIANS: PEOPLE OF TOMORROW

By *Hernane Tavares de Sá*. John Day.
248p. \$3

Mr. Tavares de Sá is to be congratulated on the manner in which he has introduced Brazilians, as people, to the reader. He has treated his subject matter as objectively and as completely as any introductory book demands. Every North American who is interested in Brazil should examine this succinct picture of our greatest friendly neighbor to the south.

The few criticisms offered here have to deal mainly with points of grammar and style, and one or two points open to discussion, which are treated below. Several sentences are rather clumsily constructed and too involved; a few others follow an incorrect word order, such as "I forgot what are the other two" (p. 148). In some instances the author has translated literally into English, e.g. "Stars and Bars" (p. 99) for "Stars and Stripes." And occasionally the writer falls into the same error that he deplores in Brazilian journalism, namely, that of using a twelve-letter word where a five-letter word would do just as well.

On page 111 we find the following assertions: "The thirty years of Dutch rule left their imprint on the northeast. It is not uncommon to find Nordic types among the population." I believe that these statements could be more accurately phrased to read: "As a vestige of the small imprint which the thirty years of Dutch rule left in the northeast, one may find an occasional Nordic type among the population."

In treating of secondary education (p. 67-68), the author seems to give the impression that all secondary schools, other than governmental, are run by private business men for big business profits. It is true there are many such schools, but it would not be out of order to mention the great number of boys' and girls' high schools which are conducted by religious men and women who have a huge overhead and who are certainly not clearing thirty per cent on the capital they have invested.

But these few criticisms do not detract in the least from the broad, interesting and essentially objective picture which the author gives us of his own tremendous country. He is no extremist. He has a story to tell, and he tells it well.

CARLO ROSSI

THE JOURNALS OF ANDRÉ GIDE

Translated from the French, with an introduction and notes, by Justin O'Brien. Volume I: 1889-1913. Knopf. 399p. \$5

André Gide's life has been so closely identified with his works that the publication of the first volume of his *Journals* is a rare opportunity to follow the parallels between his life and novels and note their real-life deviations. Our impression of Gide, the man, is considerably altered after reading these pages. The *Journals* were not meant for publication. They were begun in 1889, when the author was only twenty, as a means of self-discipline, and were born of his desire to write quickly, whereas it was natural for him to write slowly and painfully. In the light of this avowed purpose, it is more than a little surprising that Gide has been willing to reveal himself before the world in these intimate notes.

André Gide is seventy-eight today. His voluminous writings extend over a period of some fifty years. Among his generally acknowledged masterpieces can figure at least *The Counterfeiters*, *The Immoralist* and *Strait Is the Gate*. His *Journals*, besides permitting us to follow the evolution of his works, give us an unforgettable picture of his life, readings, conversations, relations with literary figures and, above all, the merciless self-probing, dissatisfaction with his attempts to live life to the full. His descriptions of world-famous figures such as d'Annunzio, Claudel, Léon Blum, Péguy, Ghéon, Maeterlinck—to mention but a few—make this publication an event of unusual importance.

Aside from many piquant remarks, this first volume of the *Journals* must of necessity have a limited appeal. It is meant for those who are interested in the contemporary European literary and artistic scenes. As for those who have read Gide—whether in the original, or in English translation—they will find it difficult to tear themselves away from this weighty tome, for in it they will find most of the answers to the many things they have always wanted to know about Gide.

This eminent man of letters, whose influence on the young is generally, and not without reason, considered to be scandalous—so much so that his name has become an adjective for unrestraint—and whose endorsement of communism first won him wide support in Russia, only to be withdrawn upon his repudiation of the Soviet paradise, re-

"... this selection has been made with care and flawless taste."

—The Library Journal

I SING OF A MAIDEN

Edited by
Sister M. Thérèse

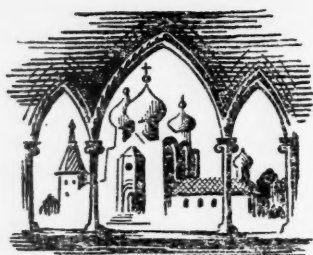
This beautiful anthology of poems in praise of the Blessed Virgin has been gathered from the literature of ancient times, down through the ages, to the present.

There are passages from the Psalms and from the Canticle of Canticles, from St. Luke and from the Apocalypse. Then follow the early poems of the fourth and fifth centuries. Next come the glorious poems of the Middle Ages when the tide of Marian poetry was at its flood—when England was full of Mary-shrines and even the quarterdecks of ships carried shrines to the Virgin. Milton is represented in the book and, coming down to recent times, Coventry Patmore, Hilaire Belloc, and Chesterton. America, too, is well represented: Edgar Allan Poe, Father Tabbs, Henry Adams, and many others.

The bounds of the anthology are wide and diversified—the one bond of unity among the poets being the exaltation of God's Mother, she whose beauty has inspired poets of all time to voice her praise. \$4.50

MACMILLAN

60 FIFTH AVENUE
NEW YORK 11



windows westward

A must book for those who are seriously disturbed by what is happening to the Church behind the "iron curtain"; who pray for the reunion of the Orthodox Church—which can best be achieved through the power and practice of the Churches of the Eastern Rite; who wish to know more about the various rites of the Catholic Church which give her "unity in diversity"—and for those who ought to have full understanding of why this variety of rites exists. \$2.75

By

Very Rev. Stephen C. Gulovich

Chancellor of the Pittsburgh Diocese,
of the Byzantine-Slavonic Rite.

The Declan X. McMullen Co., Inc.
225 Broadway, New York 7, N. Y.

SAFE BOOKS FOR YOUNG CATHOLIC READERS

THE COBBLE STONES OF GALILEE

by W. Leo Murphy

"Brief and pointed meditations on Christ's infancy and boyhood. Captivating narrative style."—*The Grail*. \$2.00

GOOD STORIES

by H. J. Heagney

Christian legends, true stories, and original tales for young folks—88 in all. \$2.50

REAL LIFE STORIES

Winifrid Herbst, S.D.S., editor

Edifying biographies of twenty virtuous children, by Sister Mary Jean Dorcy, O.P., and others. \$1.75

COURAGEOUS CHILDREN

Winifrid Herbst, S.D.S., editor

Brief life-sketches of youngsters whose piety and fortitude made them excellent examples for boys and girls. \$2.25

at bookstores, or directly from

SALVATORIAN FATHERS

Publishing Department

BOX A

ST. NAZIANZ

WISCONSIN

veals himself as a poor suffering human who wore himself out physically in his search for a complete spiritual philosophy. His profound belief in himself and his message, his despair on his off-days, his constant struggle to fill his days with work and his never-ending efforts not to waste precious hours, will find an echo in all those who create or would like to create literary works.

Yet the book is not satisfying. As the first volume ends, in 1914, we leave Gide at about forty-four, still seeking to find himself and still writing as he did at twenty. Two additional volumes, of the same format, are scheduled to appear before 1950.

PIERRE COURTINES

A SKETCH OF MEDIAEVAL PHILOSOPHY

By D. J. B. Hawkins. Sheed & Ward. 174p. \$2

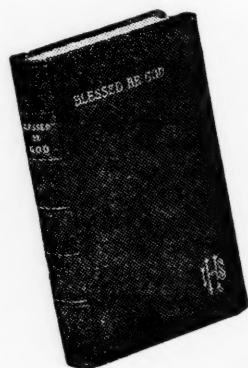
In this work the author offers us the substance of what was originally a course of lectures introductory to medieval philosophy. It is not a complete history, he tells us (whatever that means), nor is it the result of special research.

Here one wonders exactly what he has in mind, since unceasing research is necessary in any historical field if one is to reduce superficiality and to surmount mere generalities through better and deeper understanding.

If, instead of trying to summarize the thought of major thinkers in single chapters, Mr. Hawkins had traced the crucial development of a number of fundamental philosophical problems, as was done by Gilson in his magnificent work, *The Spirit of Medieval Philosophy*, the extreme importance of medieval philosophy would be clearly evident. So, too, would the indispensability of a knowledge of medieval philosophy for a better understanding of the growth of modern thought. "Philosophy is more important than its history," says the author, "but the readiest way to understand it is through its history." And it is this conviction, he tells us, which has governed the writing of his sketch.

But surely Mr. Hawkins does not suppose that by stringing the philosophers together and presenting a few historical details he is being historical. Actually, his presentation is intrinsically unhistorical and static. What is more, the plea that his work is only an attempt to show what medieval philosophy was about does not excuse an

THE PRAYERBOOK COMPLETE



BLESSSED BE GOD

By Very Revs. C. J. Callan, O.P.
and J. A. McHugh, O.P.

Write for prices of all
"Standard Catholic Missals
and Prayerbooks"

At All Catholic Bookstores

P. J. KENEDY & SONS
PUBLISHERS

New York 8, N. Y.



EYE EXAMINATIONS—Three Registered Optometrists having years of experience are at your service, to give you examination and advice.

GLASSES at reasonable prices

JOHN J. HOGAN, INC.

Established 1892
Louis Markling and Staff, Optometrists
SIX EAST 34TH STREET, NEW YORK, N. Y.
(Opposite B. Altman's 34th Street Entrance)
Telephone: CA 5-6744

THE NEWMAN BOOKSHOP

CATHOLIC BOOKSELLERS

Westminster, Md., & 826 Newton St., Brookland, D.C.

Catholic and Secular Books of All Publishers Promptly Supplied. Best Library Discounts to All Catholic Institutions. Monthly catalogue.

BORROW CATHOLIC AND SECULAR BOOKS

We loan them to you by mail—postage prepaid. Perfect reading plan for book lovers at surprisingly small cost. For details write:

Christopher Book Service

97 Elm Place, Nutley 10, New Jersey

PRIESTS OF EUROPE

PRIESTS of Europe Need Clothing. Personal materials by the yard for cassocks and suits. Also made-up cassocks for this purpose. Avail yourself of this valuable service. Guaranteed satisfaction. Send for samples Now! Cassocks in 3 weeks' time. 170 FIFTH AVENUE, NEW YORK 10, N. Y.
"The Cassock Specialists"
CLERICAL TAILORS OF THE BETTER KIND

over-simplification which makes a lot of it seem trivial. Nor does it justify the careless scholarship which is evident in several places through the book.

The author is fully aware of the need to show the relevance of medieval philosophy to contemporary thinking, and for that he is to be commended. But this reviewer fails to see how this introduction to medieval philosophy answers the need.

R. C. POLLOCK

The Word

THAT A MAN BECOMES WHAT HE thinks, that his ideals and the constant content of his mind shape and fashion him, is a psychological truism. So Edward Young, extolling a classical education, pointed out that its chief benefit for the young was contact with the greatest minds of all time. From that, by a "noble contagion," he contended, they would be inoculated with similar nobility.

Now the true Catholic is raised to a real though restricted share in the divine nature: "God became man," wrote Augustine, "in order that man might become God." It follows, then, that we should make God the primary tenant of our minds, the foremost object of our consciousness—an obligation, unfortunately, more often forgotten than fulfilled. If a man becomes what he thinks, and he keeps God constantly before him, the result is not hard to imagine; especially since God is quick and generous in giving that grace which will speed man's divinization.

This orienting of one's faculties towards God, the First Cause and Final End, should not be confined to times of formal prayer, be it vocal or mental, but should characterize all activities of life. It is this truth which Paul presents to us in the epistle of the Mass for the twenty-fourth Sunday after Pentecost: "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and to the Father by Him." Then he lists some of those duties which can be transmuted into spiritual gold by the Midas-touch of a right intention. Let wives be subject to their husbands, the latter solicitous for their wives, children obedient and docile, parents understanding towards their offspring. The ordinary, monot-

onous work of life carried on in God, through God and for God can, therefore, emerge as the prayer of act. "Whatsoever you do, do it from the heart, as to the Lord, and not to men" (Col. 3:23). No action is too common or picayune to qualify, as Paul assures the Corinthians: "Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God" (I Cor. 10:31).

Now that simple, supernatural fact can change your life profoundly, halo it with holiness, fire it to greatness. "If you eat, if you drink, if you marry, if you travel, do all in the Name of God," says Chrysostom, "that is, calling Him to aid you. . . . Do all in the Name of the Lord, and He shall be prosperous to thee." If we dedicated each day to Him in sincere morning prayer, if we renewed that consecration with silent aspirations in subway, shop, office, kitchen, factory; if we closed each day with another lifting of our minds and hearts to Him, we should not long remain spiritually immature.

The traditional, heavily indulged manner of devoting each day to Christ is the Morning Offering of the Apostleship of Prayer. It hallows all the works, sufferings, thoughts of one's day and, through Mary's Immaculate Heart, offers them to the Sacred Heart. It unites the individual Catholic with his brethren throughout the world in the blessed union of the Holy Sacrifice and common, integrated prayer; and it links each with Christ's Vicar on earth.

Father Henry Ramière, tireless advocate of this apostolate of prayer and its able theologian, was forever insisting on the centrality of Christ in the real Catholic's thoughts and life. "Jesus Christ," he says, "not only possesses the perfection of our nature; He also possesses the fulness of the divinity. . . . When God became man, He intended not only to make man complete; most of all He had it in view to make man divine. . . . He is not only the Model Man, but He is also the Head of humanity become divine."

There is our destiny—deification through Christ. Life viewed that way becomes a lovely and adventurous affair in which incidents painful, boring or inconsequential to the children of this world become the raw material of glory for the children of light. Whatever we do, with Him and for Him, Christ dignifies and divinizes, but He requires our conscious cooperation and love.

WILLIAM A. DONAGHY, S.J.



an invaluable reference, a standard in its field

THE BOOK OF SAINTS

Compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate

A completely rewritten and greatly enlarged fourth edition of this monumental work.

The present edition has been reset in larger, clearer type. Biographies have been added of those saints who have been canonized or beatified since 1921 and also of a number of others omitted in the original edition. Each entry ends with an abbreviated bibliography intended to help the reader who desires fuller information.

The Book of Saints was originally planned and directed by the great scholar, Right Reverend Dom Thomas Bergh. The present edition is the work of one of the monks of the community of Ramsgate, who has rewritten the complete book, entry by entry. Over 700 pages long, the volume contains accurate biographical details of many thousands of saints. \$6.00

"Intense gratitude is offered to the Reverend authors of this excellent collection." — The Parish Visitor.

MACMILLAN

60 Fifth Ave., N. Y. 11

Theatre

THE DRUID CIRCLE. It's a better than even chance that John van Druten, shortly after the undertaker disposes of his mortal remains, will become a chapter in textbooks on playwriting and a lecture in drama schools—secular schools, that is. He can knock a play together with the expertness of a master carpenter building a bungalow from a blueprint. His characters are persuasively human, his dialog is vigorous prose, and his scenes are so skillfully mortised that the ridges and rough edges of his plots can hardly be detected by a spirit level. As a technician, he has few living peers.

Turning from the form to the substance of drama, none of van Druten's three most recent efforts even remotely approaches the moral dignity of *Truckline Cafe*, to mention what is probably Maxwell Anderson's worst play, or the sheer beauty of *High Tor*; or the subtle moral implications of Arthur Miller's *All My Sons*, or the social evangelism of d'Usseau and Gow's *Deep Are the Roots*, or the wholesome humor of Norman Krasna's *John Loves Mary*. All those plays, except Anderson's worst, have a good chance to be included in future anthologies, while van Druten's best is almost certain to be embalmed in textbooks. He will be remembered as the Scribe rather than the Ibsen of American drama.

The Druid Circle, presented by Alfred de Liagre, Jr., at The Morosco, is impeccably good drama. It is interesting, entertaining and a fulcrum for a variety of acting talents; and it is on the way to becoming a hit. The story describes the persecution of a pair of co-eds in love, by a middle-aged professor with some kind of Freudian frus-

tration. In *The Druid Circle*, as in *The Voice of the Turtle* and *The Mermaids Singing*, van Druten apparently feels that it is his mission to justify sex, as if the Lord had not already justified sex by creating it. Sex conflict, of course, is a legitimate dramatic theme; but van Druten's recent plays suggest that sex is either a paramount virtue or an innocent diversion. One of the characters in *The Druid Circle*, without the excuse of dramatic necessity, confesses a sexual lapse, as if deliberately flaunting her delinquency. There is no excuse for this sort of smut on the stage.

The producer has assembled a cast capable of delivering van Druten's stylish dialog with ease and effectiveness, and the author's direction of his own play is as deft as a scalpel in the hands of a surgeon. The settings, by Stewart Chaney, are adequate. The costumes, designed or selected by some person not mentioned in the playbill, are authentic 1920.

Leo G. Carroll, featured in the leading role, that of the professor with a complex, offers a restrained performance that is the backbone of the production. Ethel Griffies is excellent as the professor's mother, a well-bred crone with an acid tongue. Boyd Crawford, Neva Patterson, Merle Maddern, Susan Douglas and Walter Starkey also contribute toward keeping the story interesting and in motion.

THEOPHILUS LEWIS

Films

FOREVER AMBER. Since there must be some lengths to which even a film reviewer in conscientious pursuit of the craft need not go, I did not investigate

the much-publicized source of this saga of a Restoration lady of easy virtue. The screen version, which recounts Amber's disedifying rise from farm girl to king's favorite with a tricky combination of reticence and innuendo, provided quite enough punishment. Occasionally, when the direction, writing and acting achieve an identical degree of postured unreality, the picture has the disarming effect of seeming not to take itself seriously. Aside from this fleeting impression, there is George Sanders' performance as the dissolute monarch and a frightening bit by Margaret Wycherly as a ghoulish nurse, in the plague sequences which threaten momentarily to bring the thing to life; but all this is rather academic in the face of two hours and twenty minutes of tawdry morals intertwined with period pageantry at an expenditure of some six million dollars for a film which is bad history, bad drama and somewhat less justifiable as a business investment than owning slum property. As a preeminent example of industry irresponsibility it opened, ironically enough, the same week that the heads of the major studios were acknowledging and declaring their sacred right to keep unfettered their responsibility for film content. (*Twentieth Century-Fox*)

HER HUSBAND'S AFFAIRS. Though it may not seem possible, even satire of high-pressure advertising methods can be exaggerated beyond credibility. In this broad comedy a bright young executive discovers a revolutionary but untried product and within a few hours arranges a colossal banquet attended by political, social and theatrical luminaries, all for the purpose of launching his new beard-remover. If that wasn't enough for an audience to swallow in one evening, later on he allows himself to be tried for murder (though he can prove that there was no murder) so he can publicize from the witness stand the catch-phrase for a new advertising campaign. Once discarding logic, the family should get a good many laughs from some clever lines and screwball situations, mostly revolving around the unpredictable cream which sometimes removes beards, sometimes promotes luxuriant growths and sometimes imparts a glass-like finish to a bald pate. Franchot Tone mugs violently as the frenetic lad with ideas, while Lucille Ball has admirable comic finesse as his tactful and brainy help-mate, and they have the experienced support of some character comedians very much at home in this sort of thing. (*Columbia*)

Dear Friend of Austria:

The Auxiliary Committee of the American Relief to Austria, Inc., a non-profit organization of volunteers, has again issued a calendar (for 1948) with pictures of lovely Austria.

We need not tell you of the suffering and despair of Austria's children—innocent victims of World War II.

Our committee is seeking to alleviate their sad plight by the sale of these calendars.

Please help by ordering "Lovely Austria Calendars" for yourself and your friends from the

A.R.A.,

10 East 43rd Street, New York 17, N. Y.

DRIFTWOOD. In stories about children and their dogs, one of them always comes close to death. Here the ends are neatly tied together when the small heroine is cured of spotted fever through an injection from her vaccine-carrying collie. The plot is overly quaint and synthetic; but nice performances by Natalie Wood, Dean Jagger and a dog that might be Lassie, plus a refreshing preoccupation with common-sense virtues, add up to rather better-than-average *juvenile fare*. (Republic)

INTRIGUE. Giving the producer the benefit of the doubt, and supposing that he built a plot around a heartfelt desire to denounce black-marketeering, this film still stands as a monument to ineptitude. Telling of a court-martialed airman (George Raft), whose bitterness causes him to join some international gangsters led by an improbable countess (June Havoc), only to be exterminated of the Army charge by a crusading newspaper man and reformed by a social worker and by the softening influence of teaching a group of Chinese orphans to play baseball, it is about as badly written and acted and as lacking in mature conception of its subject matter as anything that *adults* have been urged to shun in many a moon. (United Artists)

MOIRA WALSH

Parade

HAD THERE BEEN TELEPHONES when Napoleon was on the island of St. Helena, the following conversation could very well have taken place:

(SCENE: England. John Henry Newman, a young Anglican—later in life a Catholic and a Cardinal—is putting in a long-distance call to the ex-Emperor Napoleon. At length, the connection is made).

Newman (addressing Napoleon): Your Excellency, this is a university student, John Henry Newman, speaking from England. Last night a naval officer, who recently visited you, told me some of the comments you made about worldly fame.

Napoleon: Yes, yes. I recall the conversation.

Newman: I am so anxious to hear from your own lips your evaluation of earthly fame that I ventured to telephone you. Would you kindly favor me?

Napoleon: I will be pleased to do so. Put it this way, Mr. Newman. I was accustomed to place before me the examples of Alexander and Caesar with a hope of living in the minds of men forever. Now, I see the folly of that. In what sense does Caesar or Alexander live? At best, nothing is known but their names.

Newman: Very true.

Napoleon: On the other hand, Mr. Newman, there is just one Name in the whole world that lives: it is the name of One who passed His years in obscurity and who died a malefactor's death. Centuries have gone since that time, but still that Name maintains its hold on the human mind.

Newman: I perceive your meaning, sir.

Napoleon: Amid the most varied nations, under the most diversified circumstances, in the most cultivated, in the rudest races and intellects, in all classes of society, the Owner of that great Name reigns.

Newman: No one can deny what you say, sir.

Napoleon: His image, as in the hour of His deepest humiliation, is triumphantly displayed in the proud city, in the open country, in the corners of streets, on the tops of mountains. It is worn next the heart in life; it is held before the failing eyes in death.

Newman: Truly, a marvelous exhibition of power.

Napoleon: Here, then, is One who is not a mere name, who is a reality. He lives, as a living, energetic thought of successive generations, as the awful motive power of a thousand great events. He has done without effort what others with life-long struggles have not done. Can He be less than divine?

Newman: You refer, of course, to Jesus Christ.

Napoleon: Of course. Here, then, is the only genuine fame, the only genuine glory. Human fame and glory are mirages. What power, today, has Caesar or Alexander over the hearts of men? None whatsoever.

Newman: This, coming from you, sir, will carry great weight. Might I have your permission to use it in a book I plan writing?

Napoleon: You have my permission. I discovered rather late in life that the only enduring fame and glory are to be found in the following of Christ. If my experience can help others realize this truth early in life, I shall be happy indeed.

Newman: Thank you so much. Good-bye and God bless you, sir.

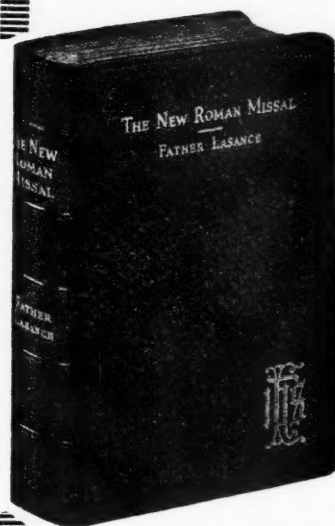
JOHN A. TOOMEY

*The Missal Is the
Popular Prayerbook
of Today*

BENZIGER BROTHERS, Inc.

Publishers of the

Father Lasance MISSALS



THE NEW ROMAN MISSAL

4½ x 6½"—1852 Pages—Latin-English
Printed in Red and Black

A complete Missal for Daily Mass throughout the entire year—clear and simplified directions make it easy to follow the Mass with this Missal. Includes a large collection of prayers for general devotions.

Imitation Leather, round corners, red edge \$7.50
Imitation Leather, Red under Gold Edge 9.00
Leather, Gold Edges..... 10.00

THE NEW MISSAL FOR EVERYDAY

3½ x 6"—1344 Pages—In English
Printed in Red and Black

A complete Missal in English for daily Mass throughout the entire year. Includes a devotional and practical treatise explaining the various ceremonies, Altar and Sanctuary requisites, vestments, etc.

Imitation Leather, Red Edge..... \$5.00
Leather, Gold Edge..... 8.00
Morocco, Gold Edge..... 9.00

THE SUNDAY MISSAL

3¼ x 5¾"—704 Pages

A convenient, practical Missal for Sunday Mass throughout the entire year. A study plan by Msgr. Kelly explains how to use the Missal.

Imitation Leather, Red Edge..... \$3.25
Leather, Gold Edge..... 5.50
Morocco, Gold Edge..... 6.50

THREE FUNDAMENTAL PRAYERBOOKS

The Raccolta—Indulgence Prayers—\$3.85
The Psalms, A Prayerbook—\$3.85
The New Roman Missal—\$5.50
Special Offer—All Three—\$11.85

BENZIGER BROTHERS Inc.
26-28 Park Place, New York 7, N. Y.
Boston • Chicago • Cincinnati • San Francisco

Correspondence

Speculative grain markets

EDITOR: This is just another letter from one of your subscribers, who is not complaining, who is, rather, in general pleased with your publication. What I am writing about in particular is your paragraph on speculative grain markets (October 18, 1947).

You speak of the procedure being complicated. It isn't complicated. Even we North Dakota hillbillies can understand it. Hundreds of grain elevators and flour mills use futures as a hedge. If we buy a thousand bushels from a farmer here, we sell a thousand Decembers in Minneapolis. When the grain arrives in Minneapolis, it is sold and the December future is bought back. There is nothing complicated about that.

The hedge doesn't protect us fully on a drop unless we are buying on the December basis only. Most elevators in this part of the country are buying from 20 to 27 over the December, so they have to take a chance that the "premium" will hold until they get the grain they have bought into the terminal. The whole system works all right. Have you something better than this to offer?

You are apparently worried about the traders protecting their profit. We could call it a protection of the patronage dividend, if that would sound better. But it is the same. There has to be a margin above cost, whether the co-ops own the place or whether a J. P. Morgan owns it.

No doubt you have noticed that since the gamblers have to put up more margin, wheat has gone up. Wheat was supposed to go down immediately, according to Mr. Truman. So long as the CCC buys four or five hundred million bushels a year, as announced, and so long as the weather stays dry in the winter-wheat belt, which produces about three-fourths of the wheat in the U.S., wheat is not likely to go down very much, unless Mr. Truman wants to restore the price control system and perhaps reintroduce rationing.

As to the "stabilization" you speak of—the whole AAA program with its ever-normal granary, and the present support for flax (e.g. at \$6, Minneapolis), is a stabilization measure. I don't

think the grain exchanges were ever intended as "stabilization" posts. They are more in the nature of trading posts reflecting present values. If we want to set prices, it is not the function of the exchanges to do it.

Your Father Masse says, on page 68 of the October 18 issue: "Maybe the time has come to abandon dogmatism in economics, to admit the good in free enterprise and the good in socialized controls, and to work out practical solutions to economic problems based more on the needs and temperaments of the various countries than on the exigencies of some economic theory."

Grain exchanges have been in operation a long time. People pay for those services. If they weren't necessary, they wouldn't be here. They don't operate on charity. Before we give them the ax, let's figure out something that will work better.

RICHARD J. BRESNAHAN
Casselton, N. D.

[The writer of the above letter apparently agrees with us on a number of points. We readily admit that grain exchanges do not exist for charity, although we feel that this is no justification for their becoming an obstacle to charity. The writer is on safe ground in saying that in the present situation only reinstatement of controls would hold down prices. However, economists are fairly well agreed that in more normal times the grain exchanges do exercise a stabilizing effect. We thought that our comment was sufficiently cautious in touching upon the possibility of eliminating the speculative element in the grain market. Of course this could not be done without some system of administered prices or guaranteed price floors. We recognize the unwisdom of removing the present system without providing an adequate substitute, no easy task. But our point still holds—that speculation at a time like the present does affect prices. Apparently controls are needed, a fact implicitly conceded in the letter. Provision of a long-term satisfactory substitute for the grain exchanges as operated is another problem, and not an easy one to solve. But we still think the possibility worth discussing.—EDITOR]

No sermons on racism?

EDITOR: I heard an interesting comment from the altar today on the letter from "Reader" (AMERICA, Sept. 27) who complained of having never heard—or heard of—"a truly great sermon on racialism." At the monthly interracial Mass, which today (October 19) was held at St. Patrick's Church in this city, the pastor, Msgr. John J. Russell, came to the altar rail to welcome the members of the Catholic Interracial Council who go to Mass together each month in a different church. Msgr. Russell held in his hand "Reader's" letter, and told his congregation that the Council itself was preaching a great sermon against racism each month by worshipping together.

I might add that on previous occasions in that same church I have heard good sermons on racism from Msgr. Russell himself and from his predecessor, now Bishop Lawrence J. Shehan, and also from other pastors and assistants in Washington on the occasion of the Council's visit to their respective churches. To me they were "truly great."

WILFRID PARSONS, S.J.
Washington, D. C.

Remailing request

EDITOR: I should appreciate it very much if you could suggest to a subscriber that he send me his copy of AMERICA every week, once he has read it. Some interesting and instructive reading would do us lots of good in the loneliness of our life among the aboriginal tribes with whom we work.

(REV.) H. BELLINETO
Rajipur Catholic Mission
P.O. Gangarampur
W. Dinajpur Dist., W. Bengal, India

Great Catholic books

EDITOR: The excellence of the articles on the great books which AMERICA has carried in its Literature and Arts section—notably the one by Father Hartnett on The Declaration—prompts me to make a suggestion.

Why do not the Catholic universities—at the beginning of the next school year—initiate courses for the general public on the Catholic great books? Certainly there is a wealth of them—Dante, More, Aquinas, etc., to mention only a few—and surely too few are well informed on them.

(MRS.) J. CARL BETTINGER
South Milwaukee, Wis.

g com-
e letter
pt. 27)
r heard
sermon
y inter-
ber 19)
in this
Russell,
ome the
erracial
er each
Msgr.
eader's"
on that
hing a
m each

is occa-
e heard
Msgr.
redecor-
Shehan,
d assis-
asion of
spective
"truly
s, S.J.

it very
a sub-
copy of
as read
structive
good in
ong the
e work.
INETO

l, India

articles
rica has
rts sec-
er Har-
npts me

versities
e school
general
books?
them-
mention
few are

INGER